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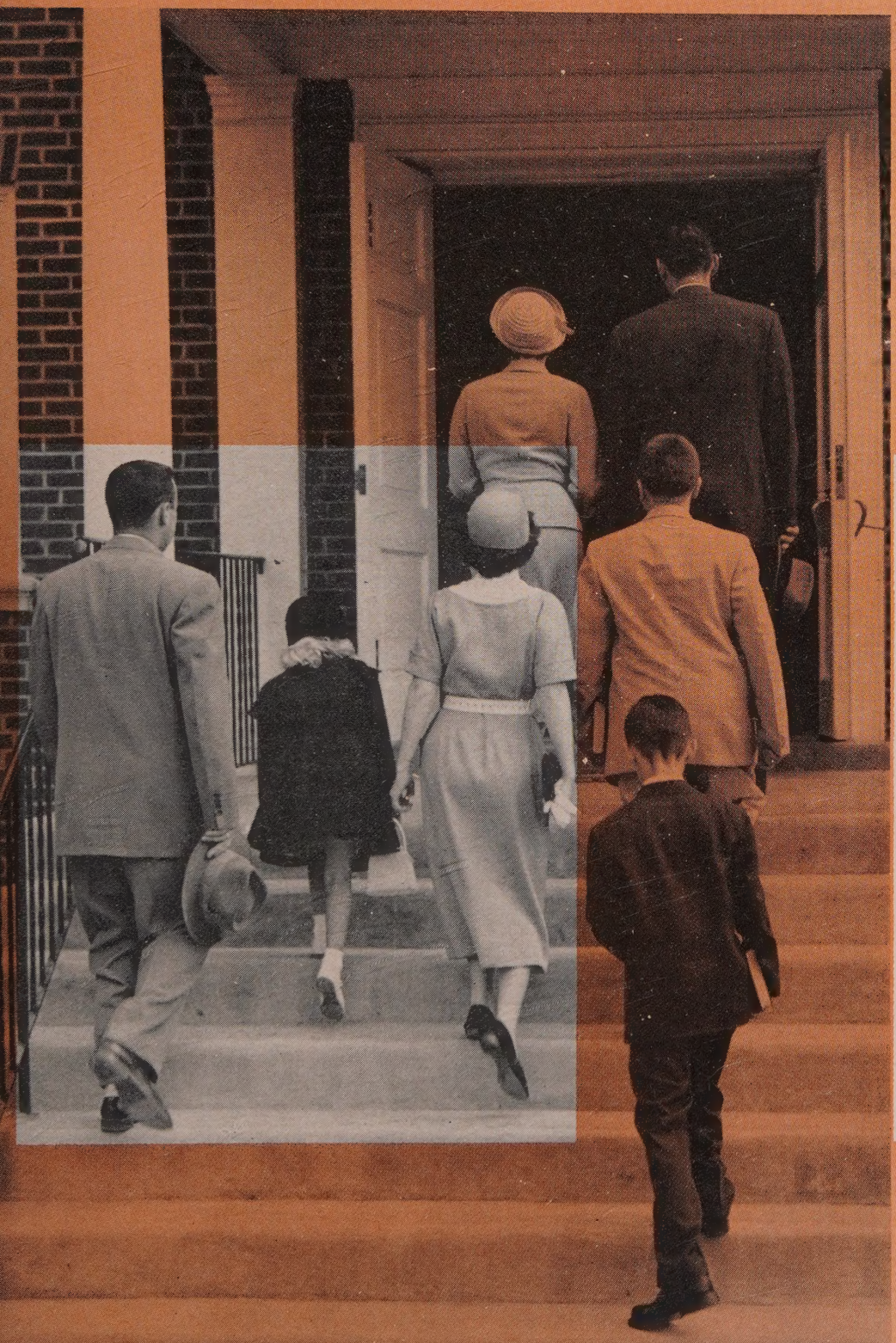

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OCTOBER, 1961
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OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF EVANGELICALS

VOLUME 20 NUMBER 8 OCTOBER 1961

ACTION

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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the editor at random

DON'T KNOW if you realize just how much lifeblood advertisers pump into a magazine such as this one. I can tell you this—if it were not for our advertisers, you would be paying more than twice as much for your subscription.

Action has a fine group of businesses and organizations which advertise with us. They advertise to sell their products. Many of them we know personally—the others we check out the best we can. Some we turn down. You can order from *Action* advertisers with confidence. Patronize them. And it will help us and them if you let them know you saw their ad in *Action*.

ONE OF THE things which has been a burden on my heart for sometime is the letters which we get from missionaries and people in overseas countries. They have come across *Action* and feel they need the information it contains in these critical days, but they cannot afford to subscribe. It is impossible for us to add all these people for a complimentary subscription for our budget is very limited. But it is mighty hard sometimes to say no.

This letter came just the other day:

"I would appreciate very much having your magazine to be better informed and to lead our church in the evangelical cause. But at present I cannot financially pay for a subscription. If you have a missionary fund . . ."

Well, we have such a fund, but there is nothing in it. We had to tell him that we would add him to the waiting list. If you believe that *Action* ought to be in the hands of the missionaries and others who need its message, why not make a gift to our missionary fund? It will be an investment that will have lasting value. Send something today and help us speed the magazine to these waiting missionaries.

"KNOW YOUR AMERICA WEEK" is an observance that evangelical churches ought to be sharing in. A program designed to help strengthen the American democratic processes is planned in many communities for the week of November 19-25. It is sponsored and promoted by the All-American Conference to Combat Communism, a conference of 45 national organizations to which NAE belongs.

If you would like to see the program and get suggestions for organizing it in your community, send ten cents to the All-American Conference, 917 15th Street, N. W., Washington 5, D.C., and ask for the "Know Your America Week" program.

OCTOBER IS Protestant Press Month. This magazine joins with scores of others in pointing up the vital ministry of the printed page. Subscribe to and support your Christian magazines.

capital commentary

don gill REPORTING ON RELIGIOUS TRENDS FROM NAE'S OFFICE OF PUBLIC AFFAIRS, WASHINGTON, D. C.

The tense Berlin situation and the resulting activation of numerous military units affects the churches in two or three important ways. In the first place, the Selective Service System has stepped up its program greatly. This spells problems for younger ministers, particularly those in between seminary and a regular pastorate, and those in youth work and interdenominational activities. Point to remember: Selective Service grants 4D deferments only to ministers and to students for the ministry, not for "Christian workers" or other unordained personnel.

A new call for chaplains is another by-product of the augmented military program. Church endorsing agencies have been asked to review their quotas and to be on the lookout for ministers who would meet chaplaincy qualifications. The NAE Chaplains Commission, in response to this call, is stepping up its efforts to locate ministers qualified for the chaplaincy.

Saying of grace before meals, singing of Christmas carols and Hanukkah songs in the New Jersey public schools was upheld by the State Commissioner of Education. The Commissioner ruled that the grace and the songs are "part of our national culture and heritage." The grace used in the schools is taken from Psalm 136:1, "O give thanks unto the Lord for He is good: for His mercy endureth forever." The opinion by Commissioner Frederick M. Raubinger was based on a complaint originating in Freehold, N. J. He pointed out that church-state restrictions established by the State Legislature "had no intention of excluding every vestige of religious thought" from public schools.

In another recent case, the State Attorney General of Kentucky went even further. He upheld the reading of the Bible (King James Version) in the public schools. He also upheld the recitation of the Lord's Prayer and the singing of hymns. Basing his opinion on various rulings by the majority of state courts, he said that: 1) the King James Version of the Bible is not sectarian, and 2) any other constitutional objection is removed by excluding conscientiously objecting pupils from attendance.

Communist broadcasts to Latin America increased from 138 to 167 hours per week from a year ago, according to figures released by the United States Information Agency. The Voice of America broadcasted 45½ hours per week to Latin America during the same period. Most of the VOA broadcasts were in English, whereas broadcasts originating in the Soviet Union were mostly in Spanish and Portuguese. This situation has caused the VOA to overhaul its Latin America division drastically. By the end of the year it expects to add 126 hours of Spanish broadcasts and 28 hours in Portuguese, while at the same time reducing the English.

The Senate Juvenile Delinquency Subcommittee is prepared to recommend sweeping revisions of the narcotics control act. This course of action by the committee is based on an alarming increase in drug traffic and by the rising number of dope addicts among teen-agers. Investigations by the committee show that the drug traffic in the U. S. is at an all time high, according to Sen. Thomas J. Dodd (D.-Conn.). More illicit drugs were seized during 1960 than in any year since World War II, but those seized were only a small part of the total traffic. Most seriously hit areas in the U. S. are New York, Los Angeles, Chicago and Puerto Rico.

The Federal Aviation Agency is becoming increasingly aware of the danger of mixing alcohol with air travel, according to all indications. The Agency recently announced a proposed regulation which will make the air carrier, rather than the pilot, responsible for keeping drunks off planes. In another action the FAA recently collected a $1,000.00 civil penalty from a passenger who drank from his own liquor supply on a flight between Tahiti and Honolulu.

Knox

Wyrtzen

French

Risley

Tucker

'For Times Like These . . . Sunday School' Is NSSA Convention Theme

MEETING UNDER the banner "For Times Like These . . . Sunday School" the National Sunday School Association's 16th annual convention will be held in Detroit's famed Cobo Hall, October 11-13. Preparations have been in progress for over a year to accommodate the three to four thousand Sunday school workers from the Detroit area alone and again as many from all parts of the United States and Canada.

Scheduled to address the major sessions of the convention are five nationally known experts in the field of Christian education. Opening the event on Wednesday afternoon at 1:15 will be Dr. Lloyd Knox, president of the NSSA and denominational publisher for the Free Methodist Church, who will speak on "Dynamic Sunday School Strategy." Addressing the convention that evening will be Jack Wyrtzen of Word of Life who will speak on "The Need of the Hour." He is well known as a youth evangelist and for his weekly radio broadcast from Times Square in New York.

Commissioner Holland French, eastern territorial commander of the Salvation Army, will speak at the 9 a.m. session on Thursday on "Horizons Unlimited." He has been interested in youth work throughout his long career with the Army. That evening Dr. Clate A. Risley, executive secretary of the NSSA, will speak on "Building Tomorrow's Sunday School." Closing the conference on Friday evening will be Chaplain H. Park Tucker of the Federal penitentiary in Atlanta, Ga., who will speak on "The Making of a Man." He formerly served pastorates in Ohio and Georgia before coming to his present post sixteen years ago. He has been cited for his excellent work as a prison chaplain.

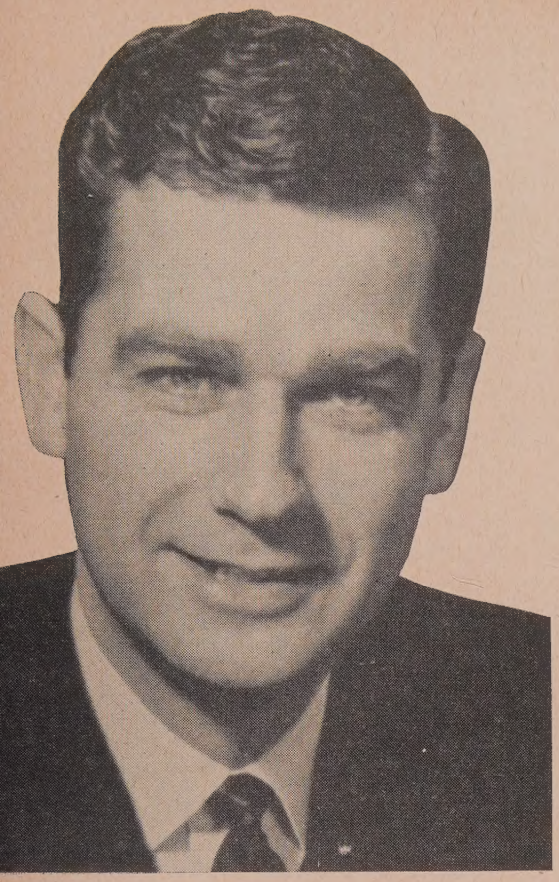
The evening sessions of the conference will begin with a half-hour concert of sacred music at 7:15 p.m. Furnishing the special music for the convention will be the Ohman Brothers and other musicians from the area. The evening meetings will be open to the general public though registration will be required for all day sessions and the workshops. The fees are $3 for the whole convention and $1 for single sessions.

To be shown for the first time at a national meeting is the new filmstrip "More Than Sunday School" which was produced by the staff of the Wheaton Bible Church. It relates how a Christian education program relates to the whole church and its ultimate purpose. It will be shown at 1:45 p.m. on Thursday. Another special feature at the Friday morning session will be a skit showing the effects of a Sunday school teacher's work in eternity. "This production," promises Dr. Risley, "will be very gripping and spiritually challenging."

Latest Sunday school literature and materials will be on display for those in attendance in a large exhibit area where representatives from publishing houses will be able to counsel with Sunday school teachers and officers about their problems. The daily workshops at 10:30 a.m., 2:30 p.m. and 6:30 p.m. will cover practically all phases of Christian education.

Cobo Hall, the site of the convention, is located at 13731 Woodward Blvd., and is readily accessible from all parts of the city. The nearby Pick-Fort Shelby Hotel, 525 W. Lafayette St., has offered special rates for people attending the NSSA convention. Reservaitions there should be made immediately.

The Ohman Brothers will furnish music for the convention



OREGON'S GOVERNOR MARK HATFIELD

Invites You

to join the "Leading Citizens for Sunday School Committee"

Here is what he says:

"Did you read **Time** magazine's account (December 19, 1960) of Jim Vaus reaching the unreachables of New York City?

"This article caused me great concern, not alone for those in New York City, but for the millions of unreached in the world.

"I believe the Sunday school is the greatest agency for reaching, winning, and training children and youth the church has ever known. It is also the greatest agency for conserving the efforts of evangelism. No other organization can and is doing for the Sunday schools of America what the National Sunday School Association is doing. NSSA has a tremendously vital program to help the local Sunday school. Thousands upon thousands of Sunday schools are different today because of NSSA.

"But back to Jim Vaus. He established Y.D.I. (Youth Development Incorporated). How? How did he finance it? Let me tell you. Before one step of organization was started, Jim sought out 400 Leading Citizens who cared enough about the delinquents of New York City to pledge themselves to regular and continued support.

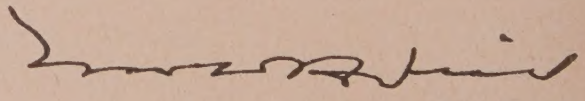
"This same technique could become the greatest assist to our Sunday school movement among intelligent, informed people who care. I write to ask you to consider three things:

"1. Will you consider becoming a Leading Citizen for Sunday School?

"2. Will you pledge to pray regularly and give support to the NSSA's lifegiving of Sunday school vitalization?

"3. Will you seek to influence at least one friend of yours to become a Leading Citizen for Sunday school?

"The situation which exists today makes it imperative that we act today. I am hopeful I may hear from you by return mail."



MARK HATFIELD

What NSSA Has Done . . .

1. Sponsored 19 great national Sunday school conventions in its 15 year history at which thousands of teachers have received inspiration and training.
2. Since NSSA was organized 15 years ago, the **Yearbook of American Churches** reports that Sunday school enrollment in America has doubled. Without a doubt, NSSA is an important factor in this growth.
3. As an example of growth, Wesleyan Methodist Sunday schools in Wisconsin doubled their average attendance during 1956-58. Their officers say the direct and indirect influence of NSSA was an important factor.

. . . and Will Do

1. NSSA has launched a program to double America's Sunday school enrolment by 1970.
2. NSSA will give more vigorous leadership at the denominational, Sunday school association and local church levels through a new enlargement program.
3. NSSA will bring the Sunday school to the realization of its full potential—if the churches in America will get behind NSSA.

Governor Hatfield, c/o NSSA
175 North Franklin
Chicago 6, Illinois

☐ I am intensely interested in the Sunday school.

☐ Please send information regarding my becoming a member of the "Leading Citizens for Sunday School Committee."

Name ----------

Address ----------

City ---------- State ----------

LIFE SHARING

THE BEST TEACHING METHOD

by Robert James St. Clair

A tribute to a former Sunday school teacher who poured her life into her class. Will your class respond the same way to your teaching?

NOT LONG ago I received a letter postmarked "Buzzard's Bay, Mass." Immediately I asked myself, "Whom do I know out there?" Opening it quickly I was delighted to find a warm note from Mildred Howard Gilmer, my old Sunday school teacher.

I had come to know her as my first real Bible teacher after years of attendance in a church where we heard that it was nice to be nice. Then after hearing the gospel taught plainly for the first time I was soundly converted and began to attend her Sunday school class in another church.

As I remember there were about six of us boys in the class and we studied the book of Romans. Admittedly, it was rather strong meat for a babe, but I had no trouble keeping my nose in a New Testament as I rode the bus to and from college.

That was 18 years ago, and now Mildred wanted to know how things were going with me. I wanted to write a book in return and I felt guilty at merely sending a short note—"Thank you for everything, things have been going wonderfully well." Then I thought of the other students in her Sunday school class. One was now a successful Christian business man, two were professors in Christian colleges, one was pastor of a large church in Cincinnati, and I suppose it was something like that for the one I had lost track of.

Just a few days ago I stood before a group of heavy hearts in a funeral service and recited from memory much of Romans 8. How often I have referred back to that great book which first enticed me as would a solemn rendition of Beethoven's *Ninth Symphony*. This is not because it is easily understood, but rather because it leaves one with a sense of something profoundly sublime.

How often I have gone back to something in Romans and thanked God for that class. Thank you for everything, dear teacher. Things have been going wonderfully well!

And I often wonder these days if the world is populating itself into confusion and utter poverty and you and I have something to say and are saying it to so few. Well, I for one have concluded that the teaching of Jesus and His life cannot be hurried, and I shall gather the few that will listen and I shall teach them all I have received with a passionate urgency.

(Please turn to page 18)

Robert James St. Clair, a regular contributor to these pages, is pastor of North Hill United Presbyterian Church, Akron, Ohio.

you can DOUBLE your sunday school in 90 days

by Paul H. Holsinger

THERE IS a way to have a growing, thriving Sunday school in every community. All the pastor and the church need is a *new* vision of the possibility of the Sunday school.

The prevailing attitude among church people is: "Here's the Sunday school, a kind of necessary evil, we'll do the best with it that we can." This attitude is reflected among the teachers and even by the children themselves.

If pastors and teachers could see the tremendous possibility in the Sunday school, and their part in it, it could start a revolution in the church.

During the past forty-five years the Lord has enabled me to bring many Sunday schools into new life. And each time it was accomplished in an incredibly short time. Never yet have I failed to double the Sunday school in the first ninety days—and these were Sunday schools ranging in size from 35 to over 350. In most cases the attendance quadrupled.

For instance, the Bible Church of Villa Park, Ill. won the first Christian Life international Sunday school contest in the fall of 1948—the same year I came to the church as pastor on September 15. While there the first letter I received came from the Sunday school superintendent who said: "Dear Pastor: I am resigning. I am going to another church. I have tried everything in the books. This situation is hopeless and the Sunday school is the worst of all. Good bye."

Yet by the start of the contest—the last week in October—we had increased the attendance over six-fold! This was done by starting a contest immediately, and the last Sunday coincided with the start of the big Christian Life contest. After that we made a big effort to conserve what we had gained and to hold the attention and interest of the children to the very end.

However, the momentum of this effort kept rolling on, and when the reward was given to us for the grand prize in January our Sunday school had increased ten times—1,000 per cent! I say this to prove that there is a way out of the doldrums which leads on to victory.

Believe me, this method will work anywhere. In a Sunday school with a membership of 350 it increased attendance to over 700 in ninety days. At another place the Sunday school jumped from seventeen to 240 in ninety days. In Los Angeles where dire failure had been prophesied, I had a 300 per cent increase in 60 days. This plan will work if you will work the plan.

Here it is. The *first step* is to give the teachers and congregation a new vision of the possibility of the Sunday school. The Sunday school is a sleeping giant on the steps of our churches. And there are seven reasons why it is the most effective evangelizing agency of the church:

1. It is interested in all ages and groups of people. The gospel message when carried by the Sunday school team brings into being the greatest evangelizing force ever assembled.

2. It is a self-evident teaching ministry. In this country some 40 million people are enrolled in Sunday school. What a pool in which to catch fish for the Lord!

3. The Sunday school has the organization for effective evangelism because it has a corps of trained teachers. My experience is that, if the gospel is properly presented, over 95 per cent of the children accepted the Lord Jesus in the first month!

4. The Sunday school is the ideal

Mr. Holsinger has for many years served as a pastor. He was pastor of the Villa Park, Ill., Bible Church when in 1948 it was awarded the grand prize in CHRISTIAN LIFE'S Sunday school contest. He is now engaged in evangelistic work.

training institution for all the teachers. Make your teachers an army of workers to win souls.

5. The Sunday school offers a direct entrance to every home. Every child is an open door to the home. A pastor is always welcome in a pupil's home. He can go in and read the Bible and pray and urge the parents also to come to Jesus.

6. Every member of the Sunday school can be trained to win others. In one of our churches, in one year, the children led over 150 of their classmates to the Lord. Why? Because someone took the time to train them!

7. The Sunday school represents a tremendous recruiting station for Christian leadership in the churches. In this country it has been estimated that 90 per cent of those in Christian schools of higher learning came from some Sunday school where they received the vision. Nothing is so inspiring as to see children and parents constantly joining the church.

Luther said, "I take off my hat in the presence of little children for I may be standing in the presence of a future Apostle Paul." Amen. May the Lord give every pastor this new vision of the potential possibility of the Sunday school, and exploit it for its full value, to the winning of souls and the glory of God.

The *second step* is to organize the entire Sunday school for effective personal evangelism. This should be done from the superintendent down to teachers, assistants, and children themselves. The objective is to train all your personnel for effective evangelism. It will pay off big.

The *third step* is to realize that the class is the basic unit of operation. Each teacher, each class and each department should be revitalized with this new concept. The teacher is the key to the operation of the plan. The teacher should be actually inspired with the tremendous position which he has and needs to be utilized. There is no need to be an uninteresting teacher today. Take advantage of all the aids that are at your disposal.

The *fourth step* is recognition and reward. Faithfulness should be recognized. Achievement should be rewarded. The Lord offers to us these rewards—the crown of rejoicing, crown of glory, incorruptible crown, etc. And I believe in securing these rewards. If the church does not have the money, then go to the stores and ask storekeepers to contribute good prizes. During the opening exercises in the departments is a good time to present such awards. Make much ado about this because it is a big thing in a child's life.

The *fifth step* is to take advantage

Here's a sure fire plan to increase your Sunday school as told by a man who's always been successful with it

of all the helps, tracts, literature, books, etc. that are available to keep your Sunday school abreast of the times. Your denomination will have a number of helps which you can use. There are all kinds of visual aids, motion pictures, still pictures, and plaques available. You should also get the church to set aside money for a Sunday school workers' library. Keep your teachers informed about the helps and the books.

You should make a thorough study of the vast field of Sunday school literature. From it you will get valuable help, suggestions and a new vision. Above all, make sure that you have Bible-centered Sunday school literature to give out. If your denomination does not have such, get it from independent publishers who do.

In the *sixth place,* plan to conserve the harvest. If children accept the Lord, then recognition should be made of this. Each child that has made such a decision should have special instruction. It is their due and heritage to have special attention given to them. Baptism and church membership must also be considered. So from the cradle roll to the young people, the alert pastor should be quick to note any sign of spiritual advance on the part of the children. He must help conserve spiritual growth and promote it to deeper channels. This is an area in which the teachers can be a vital force.

In the *seventh place* all kinds of methods can be used to promote interest and growth in the Sunday school. Contests appeal directly to the competitive instincts of our youth. We Americans are taught from the cradle to the grave to live on competition. Contests use this instinctive appeal.

The contest idea develops class loyalty. Each class has a number on the pony, boat, auto or space ship. Progress is made by points—points for being on time, for bringing a new student, for bringing a Bible, for memorizing Scripture and for class preparation. Use the contest to get spiritual results.

There are ways of conserving interest by the contests. Do not let interest sag. Keep it at the highest point of fever heat. Open the Sunday school on time, have a rousing song service, and keep the children on their toes by an interesting presentation. A few minutes should be given to the mechanics of the contest. Points gained by the various classes should be announced after having been worked out ahead of time. Then class recognition should be given and awards made.

A further point should be considered. Be sure you organize your Sunday school before you start your contest. Make a chart of your church—how many are in each class and where the classes are held. This will save a lot of confusion when a number of new ones attend.

I believe in departmentalized organization, but if your Sunday school is too small, then combine. But be mighty sure you are organized properly. For instance, if you plan to increase by 100 per cent you must know where you are going to place the newcomers. Find out if your classrooms are large enough to hold this new influx ahead of time.

In Villa Park we had to meet in our big busses that brought the children. Oil heaters were used in the winter time. This way we had four outside classrooms. All the space in our buildings was utilized—even the bedrooms and living quarters of the parsonage.

Also needed is an adequate record system which you can get from any Bible bookstore. It is necessary to keep account of individual class achievement, absentees and other matters of vital concern. This way you can make sure a child is not neglected if he does not show up and also keep track of his spiritual development.

Sunday school teachers should hold a regular monthly meeting. Plan to make this interesting, instructive and illuminating and you will not have difficulty in getting teachers to attend. If this meeting is not planned, it will drag. The resulting attendance drop will then likely be followed by dropping the meeting.

Now you may ask, "where will I get all the new students for my Sunday school?" They are in your town or community. In every American community there are literally hundreds who do not attend in any manner of regularity. The only way to find them is to go from house to house.

In 1945 I accepted a pastorate in Walnut Creek, California. On a July Sunday morning there were seventeen children in the Sunday school—including four of my own. The deacons wanted me to get my prospects from the town and so I canvassed every house there. But the church had been through so many splits that the people were leary of attending.

Thus discouraged, I drove my car to a high hill nearby to pray one afternoon. I asked the Lord to show me how to break the deadlock and win out in this town. Then I opened my eyes and

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REFUGEES

CUBANS AND THE CHURCHES IN MIAMI

by Adon Taft

In an hour of need evangelicals have a chance to reach Cubans as yet untouched with the gospel. What are they doing?

Brothers Ramon and Roberto Rico find loads of help at the Protestant refugee center. (Photos by The Miami Herald)

ONE CUBAN refugee has come to Miami every 30 minutes for the past 31 months. This influx has swelled to nearly 100,000 the number of Spanish-speaking residents now to be found in this metropolitan area of one million people.

But the church has become a haven to these new pilgrims—feeling a tyranny under which they have heard more about Marx and Khruschev than about Jesus Christ—only at the rate of one every hour and 54 minutes.

This means that three-fourths of the refugees are escaping the church and its influence in Miami. Still, twice as many are being reached by the churches here than in their native Cuba.

In taking the refugees as a cross section of the Cuban population we would find that at least 24 of the average of 48 who have come here each day profess no religious affiliation at all. Probably 19 of them would be Spiritists —half of whom are nominally Roman Catholic. No more than four of them would have taken any active part in a Catholic service in their homeland. And perhaps one of them would be a Protestant or evangelical Christian.

However, until recently the refugees have not been a real cross section of the Cuban population since more of the wealthy and upper middle classes were among the escapees. As a result the percentage of Catholics streaming to this land of opportunity and religious freedom has probably been greater. In recent weeks however a larger share of the refugees have been peasants and laborers who have traveled from Cuba in small sailboats, fishing craft and anything that would float. This has been due to the dissatisfaction of the lower classes whose lot has not been significantly improved by Castro.

We should bear in mind too, that the current entry rate of Cuban refugees is much higher since Fidel Castro stamped the hammer and sickle brand so firmly on our island neighbor. The current rate of refugee immigration is now about 215 daily or one newcomer every seven-and-a-half minutes.

Just what are Miami's 450 churches doing to meet the challenge of these 50,000 newcomers of Latin extraction?

The Catholic church is reaching more of the refugees than any other church. This is partly because of the traditional image of the Roman church in the minds of most Latin Americans, whether or not they have ever seen a priest in their lifetime. It is also due in part to the fact that many of the 1,500 priests and nuns who fled Cuba through this city have remained here to work in local parishes. Another significant factor is the money—part of it from the U.S. government—which the Catholic church has been able to concentrate in material aid through its Latin Center in downtown Miami.

Perhaps 10,000 of the Cuban refugees have become more or less active in the 40 Catholic churches in the area. At least half of the churches now have one or more Spanish masses each Sunday. And at the large Gesu Catholic church, where the Latin center is located, Cubans are predominant in all the half-dozen masses.

In that parish the situation has reached the point where some Americans have expressed resentment that the Cubans have "taken over." Many longtime church-goers there have simply switched parishes although this is not officially approved by the Catholic clergy.

Protestant and evangelical churches are not reaching so many, numerically, but are doing better, percentage-wise than they have done in Cuba itself.

By far the most energetic program emanating from this group is that of the Southern Baptists. Some 3,000 Spanish-speaking Miami folk are reached through fifteen Baptist congregations of Latin extraction. And in that program can be seen an important fact about Protestant work among the Spanish speaking people here.

Of the Baptist congregations, one is made up completely of Puerto Ricans. Another is half Puerto Rican and half Cuban. Another is half Puerto Rican and half Mexican. Only two of the congregations have been established since the Cuban situation developed and neither of them was started specifically to meet the need of the refugees. Two more Spanish-language congregations are in the planning stage by the Baptists and, while the refugee situation has some bearing, the churches are not being considered especially for the fleeing Cubans.

Pastors for these congregations now being planned will be Cuban refugees, but only one of the Baptist congregations now is served by a refugee pastor although there are six of these ministers who are Cubans. Another is Spanish, one is Italian and the rest are Americans.

The Rev. Milton Leach, who directs the Spanish program for the Baptists is the leader of those who feel that

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the Spanish-speaking people should be integrated into regular American congregations. Consequently, ten of his Spanish congregations are a department of a regular Baptist church. They meet simultaneously with the English-speaking groups and as the Cubans and others become more familiar with English they begin to pass on into the activities of the main church. It takes an average of three to four years for this progress according to Mr. Leach, but more and more of the Latins are achieving places of leadership in the American churches. One Cuban, for example, is a deacon at Flagler Street Baptist Church.

While the Baptists do operate an aid program to provide food, clothing and shelter for the refugees, it is not too extensive—mainly because the American church has not shown enough interest, Leach declared. He said that at least 125 refugees a day seek aid from the Spanish pastors who often cannot provide it.

Most of the Cubans who attend the Baptist churches are not reached first through the aid program. Rather, they are contacted through the regular visitation programs of the pastors. Many of them were connected with the church in Cuba, but perhaps half of them are being reached with the gospel for the first time.

One interesting social development has arisen—though almost unnoticed—directly out of this influx of Cubans. Racial barriers have been lowered without any problem where Cubans, some of whom are Negroes, have been integrated into the American congregations.

The Methodists, who have the next most extensive work among the refugees, have a somewhat different approach to the Cubans. Their program is run primarily by Cuban refugees—both national pastors and American missionaries who have had to return from Cuba. They have in mind that their congregations will be returning to Cuba, perhaps within a year. Therefore an effort is being made to keep the Spanish-speaking congregations together as a unit so that they will be stronger Christians when they go back—perhaps even as a group.

A leading proponent of this approach is the Rev. Ornan Iglesias, who conducts Spanish services at the White Temple Methodist Church. While classes in English are held there for the Cubans, Mr. Iglesias also holds classes on social and political philosophy for them so that they will be prepared to make their influence felt in all areas of life on the island when they return.

The Methodists established their Latin center in Miami eleven years ago, but only in recent months have three Methodst churches begun Spanish services and other activities for the Cubans. The Methodists have stressed material aid and probably have done more than any other Protestant denomination in providing food, clothing and housing for the refugees from Cuba.

The Northern Presbyterians (UPUSA) have one Spanish church and center which first began to serve Mexicans and Puerto Rican migrant laborers but is now working primarily with Cubans. There is no effort to integrate them into American congregations. The Southern Presbyterian work was begun in recent months as a result of the Cuban situation. That is true also of the Episcopalians who have done extensive work in the way of providing material aid.

Altogether twelve denominations are represented in the Protestant Latin American Emergency Committee which provides welfare, employment service, relocation help, medical aid and similar help through Church World Service. Relocation of refugees is lagging because Protestant churches in other areas are not willing to take the responsibility of helping the refugee families who are willing to go and whose transportation will be financed by the government.

Those in the committee, besides the denominations already mentioned, include the Lutheran Church—Missouri Synod, Free Methodists, Conservative Baptists, Christian Reformed, Church of God, Assemblies of God, Quakers, Seventh-day Adventists, Church of the Brethren and Nazarenes. None of these has an extensive work. Most of them have only one Spanish-speaking service and many of them are more involved in welfare work than in providing spiritual services.

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Thousands of worshippers prayed in Miami's Gesu Catholic Church for the success of the invaders last spring.

A Cuban arrival is welcomed at the White Temple Methodist Church by Dr. Carl D. Stewart, refugee center director.

THE WORLD COUNCIL OF CHURCHES—AN ANALYSIS

MISSIONS AND EVA

PART III

In its attitude towards missions and evangelism the World Council of Churches reveals its future plans.

A PROFOUND revolution has taken place in the thinking of leaders in the field of world missions and evangelism since the World Missionary Conference in Edinburgh (1910) from which eventuated the modern ecumenical movement.

The merger of the International Missionary Conference with the World Council of Churches at New Delhi (1961) will mark a transition from *missions* as Dr. John R. Mott and the Edinburgh leaders knew it, to *mission,* an entirely new concept with ecumenical overtones.

With almost Pentecostal fervor Edinburgh called for the "evangelization of the world in our generation" through preaching and teaching the gospel, saving lost souls and building the Church of Christ. New Delhi, in an atmosphere of theological compromise, will call for a united "Christian mission bearing witness to a profound search for living truth."

In Atlantic City (1959) American missionary leaders met in a joint assembly of the Divisions of Home and Foreign Missions of the National Council of Churches and heard Dr. Virgil A. Sly say, "The key word is change. The basic challenge is change itself. If we can meet the challenge of change, we can meet the emerging ideologies which are but effects. To do this we ourselves must change."

What is this proposal to abandon *missions* and turn to *mission* in the world program of the church?

The motivations for *missions* proceed from the historical evangelical emphasis on the Holy Scriptures. Harold Lindsell well states them: (1) The Bible as the infallible Word of God, (2) the revealed gospel centering in the atonement of Christ, His bodily resurrection and His Great Commission to evangelize the world, (3) man, lost in sin, corrupt, guilty, threatened with eternal punishment called to repentance, obedience and forgiveness of sin, (4) the impossibility of salvation through non-Christian religions and (5) the Church, a redemptive fellowship which is separate from the world and the spirit of evil but willing to identify itself with lost mankind for the purpose of evangelization. The thrust of Christian missions involves proclamation (*kerygma*), service (*diakonia*), fellowship (*koinonia*) and teaching (*didache*).

For two thousand years Christ-honoring, Bible-believing evangelical churches have sent out missionaries with such motivation and method with amazing results in souls saved, churches established and in higher ideals for the world social order.

The advocates of mission attack missions on social, cultural and ecumenical grounds. They say that the new world situation calls for new strategies. They criticize the so-called "Western" approach, charging that mission stations have been set up in a program of colonization, rather than in indigenous churches free to develop within the pattern of their own national and cultural need. The perpetuation of traditional beliefs and practices is seen as an obstacle to Christian unity. Foreign administrative controls of property and church organization, and the appointment of missionaries without regard to the wishes of nationals, are considered barriers to understanding and goodwill.

If these were the only grounds for the advocacy of mission rather than missions the conflict might soon be resolved. No enlightened, progressive evangelical missionary leader is opposed to change in such matters. This sort of "revolutionary change" has been going on for the past decade or more. But there is no blinking the fact that vital disagreement comes in the field of theology.

The International Missionary Conference at Willingen (1952) marked the turning point from missions to mission. While using a cloak of biblical words it (1) disowned an authoritative Bible, (2) made mission-theory God-centered rather than Christ-centered, (3) saw the Cross as the fulfillment of God's missionary will and the creation of immovable realities in the course of world history, (4) saw the Church as God's instrument in mission and (5) accepted the establishment of God's kingdom—a redeemed society—as the mission of the Church. Any such digest of the findings at Willingen is an over-simplification but it states the essential position of the ecumenical leaders. Many of these leaders see Christianity as the *fulfillment* rather than the *contradiction* of the non-Christian religions and show a readiness to emphasize "the good in all religions."

It will be enlightening to trace the history of ecumenical developments in Christian missions from Edinburgh to New Delhi:

1910. The World Missionary Conference in Edinburgh, under the leadership of Dr. Mott, was concerned primarily with interdenominational cooperation in the task of Christian missions. There was at that time basic evangelical agreement as to the missionary motive, method and objective. Under Mott's guidance continuation conferences were held (1912-13) in India, Burma, Singapore, China, Korea and Japan formulating plans for consecutive cooperation. Two types of

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AND EVALUATION

NGELISM

by James DeForest Murch

agencies developed: (1) national conferences of missionary societies, and (2) national councils in which churches and missions cooperated for common action.

1921. An inclusive International Missionary Council was formed at Lake Mahonk, N. Y., which sponsored influential world missionary conferences, beginning at Jerusalem in 1928.

1928. At Jerusalem the first significant compromises were made. Non-Christian religions were recognized as collaborators in a common battle against evil in the world. Said the resolutions:

> We recognize as constituent elements of the only truth: The profound feeling of the greatness of God, the spirit of reverence in worship, as we find them in the Moslem religion; the profound sympathy for human suffering and the unselfish effort to escape from it which are the base of Buddhism; the longing for contact with supreme reality conceived as a spiritual entity which is the distinctive mark of Hinduism; the belief in a moral law guiding the entire universe as professed by Confucianism; the unselfish pursuit of truth and effort for increasing welfare of humanity which one frequently finds in those who believe in the progress of civilization but do not accept Jesus Christ as Lord and Saviour . . . We urge the followers of non-Christian religions to remain firm in an eternal and invisible world and join hands with us in an intense battle against all the evils which are engendered by modern civilization.

At Madras in 1938 even more damaging ground was taken in the resolutions passed by the Conference.

1932. The Rockefeller-financed Laymen's Foreign Missions Inquiry made its report in a volume entitled, *Re-Thinking Missions* (Harper). It completely abandoned the traditional evangelical concept of Christian missions, called for a theological truce, cooperation with non-Christian religions and the creation of an over-all missionary agency superceding all denominational missionary boards and societies. Among other things the report said:

> Western Christianity has in the main shifted its stress from the negative to the affirmative side of its message. Whatever its present conception of the future life, there is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned; it has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good.
>
> If there were not at the core of all the creeds a nucleus of religious truths, neither Christianity nor any other faith would have anything to build on. Within the piety of the common people of every land, encrusted with superstition as it usually is, and weighted down with vulgar self-seeking in their bargainings with the gods, there is this germ, the inalienable religious intuition of the human soul. The God of this intuition is the true God: to this extent universal religion has not to be established, it exists.
>
> The task of Christianity is not to argue with Islam, Hinduism or Buddhism but with materialism, secularism, naturalism. It is no longer, Which prophet? or Which book? It is whether any prophet, book, revelation, rite, church, is to be trusted.
>
> It ought to be the primary business of an interpreter of the Christian religion in the future to permeate the personal life of the indiviual and the fabric of human society with creative ideals and energies which will renew and revitalize both the single units and the group rather than to build a church as an entity in itself apart from the larger whole of society.
>
> The organization of churches and zeal to proselytize into them members who could be counted in statistics and reported to boards at home have in many cases defeated the central business of missionary purpose.
>
> The local evangelists and "Bible workers" in Asia are seldom competent to carry out our difficult, slow, and wisdom-requiring program; they are for the most part narrowly prepared, their message is doctrinally formulated and without sufficient background of human meaning: it lacks the thought-content necessary for any profound influence over life. Such shallow extension of a nominal Christianity excites scorn on the part of thoughtful Orientals, and in the long run reacts seriously against the standing of Christianity. These negative results are seldom perceived by the evangelists: they succeed in impressing a number of individuals, collect scores or hundreds of "signatures," count baptism as so many substantial additions to the Church of Christ: but they neither see nor consider the other multitude, the more reflective and morally deeper spirits, who by this spectacle may be set against the Christian movement for the rest of their lives. We believe then, that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization. We must be willing to give largely with out any preaching, to cooperate with non-Christian agencies for social improvement; and to foster the initiative of the Orient in defining the ways in which we shall be invited to help.

The Christian Century revealed the true significance of the Report:

> The period of silent and uncritical acquiescence in the status quo has passed and the Laymen's Report is the signal that it has passed. Since the transition of Protestantism from the traditions of old-school theology began in the late years of the nineteenth century, this is the first time that modernism has acted explicitly, and upon its own initiative, to effect the reconstruction of the primary function of the Christian Church. It can mean only one thing, namely, that modern ideals have so far permeated the church's effective leadership that uncritical acquiescence in the established routine of church life is no longer morally possible . . . The Laymen's Report, which challenges many aspects of traditional missionary policy and offers constructive principles for its revision, reflects the new sense of responsibility which Christian modernism feels for the fate of Christianity in the modern world.

1930-1940. Growing conflicts over this new concept of world missions between liberals and evangelicals in many major denominational missionary societies resulted in grave schisms. Among the Disciples of Christ, the Northern Baptists, the Northern Presbyterians particularly, missionary constituencies split and new independent missionary agencies were established.

1950. The Foreign Missions Conference of North America (established in 1938), the major source of personnel and financial support for the world missionary enterprise, was split in a vote over a proposal to join the National Council of Churches. The proposal prevailed and liberal leadership became predominant in the new Division of Foreign Missions of the Council.

1954. In a ten-day unofficial conference at Wagner College, Staten Island, N. Y., prior to the Evanston Assembly of the World Council of Churches, preliminary plans were laid by liberal missionary leaders for eventual merger of the International Missionary Conference with the World Council.

1958. The Ghana, Africa conference of the IMC voted to recommend the merger with the World Council of Churches and plans were laid for a new official strategy of "ecumenical world mission." The action was followed by withdrawal of several evangelical boards.

1959. In Atlantic City, with the slogan "From Missions to Mission," the first joint assembly of Home and Foreign Missions of the National Council of Churches began the task of eliminating the traditional American missionary boards and creating new ecumenical world mission machinery to operate through the World Council. First denominations to vote this radical change were the United Presbyterian

Church in the USA, the Christian Churches (Disciples of Christ) and the Evangelical United Brethren Church.

1961. Official merger of the International Missionary Council with the World Council of Churches and implementation of the new policy of "ecumenical world mission."

It would appear that those who have abandoned the New Testament view of the finality, absoluteness and uniqueness of Jesus Christ as God and Saviour are in control of the Council's mission program.

Vocal minority elements have put up a brave fight. Dr. Chandu Ray had strongly contended that "in the world-wide evangelistic task, the Bible plays the most important part." Said the noted Indian leader, "We look for a day when there will be a united church with a united strategy for evangelism; that where the Holy Spirit moves, we may follow, without the hindrances of disunity and comity."

Dr. Heindrick Kraemer had strongly challenged the liberal trends in his monumental work, *The Christian Message in a Non-Christian World,* and had been promised an influential part in the studies and plans for the future. But he now admits that missionary thinking and strategy have by-passed his position. "The responsible agencies," says the former director of the WCC Ecumenical Institute, "to which I appealed in 1938 for . . . practical measures to combat syncretism have not responded even to this day." Then he adds, "What I do hope and pray for is the awakening of responsible agencies to the fundamental necessities."

Evangelicals remaining in the Council express similar hopes but they no longer feel that they are in positions of sufficient influence to stem the tide.

Preparatory to New Delhi a significant book, *The Theology of Christian Mission* (McGraw-Hill), appeared. It reflected current theological thought basic to the new adventure and was heavily weighted with liberal views. Dr. Kraemer at first declined to contribute to the symposium, but when given *carte blanche* to state his views he wrote a short, sharp essay of indignation over current ecumenical mission trends. Majority opinion definitely puts the Christian religion on the defensive and shifts the emphasis from evangelism to ecumenism. While not an official WCC volume, this work gives a very accurate preview of things to come.

The fact of the matter is that key ecumenical mission leadership is repelled by the word "evangelism" and has no sympathy with evangelization. It is much more tolerant of non-Christian religions than of evangelical Protestantism. In a recent report the WCC Commission on Evangelism noted "the decline of verbalism in the evangelistic approach," which is a polite way of saying that preaching the gospel is *passe.* The report favored the witness of "fellowship" and "service" and new experiments in "comprehensive approach." The Commission was not certain that laymen fit into the "new evangelism" unless they had "non-professional ministerial training."

Evidently there is a fear that the truly born-again church member, who still believes that there is no salvation but by the blood of Christ, would hurt the ecumenical cause by a too vigorous testimony. Only after he is indoctrinated with the ecumenical virus is the layman thought fit to "evangelize." The Commission was definitely opposed to"ultra-Protestant" evangelism. They expressed disgust with the type of evangelistic training which prevails in American Bible institutes and seminaries.

While admitting that the Bible is becoming a popular book throughout the world, it also noted that ecumenical leaders must be careful to interpret its message in modern terms.

A new "theology of mission" is in process of creation. At New Delhi two books which have official WCC and IMC sponsorship will state some preliminary tenets. Dr. Johannes Blauw's study deals with the biblical doctrine of the Church's mission to all nations. Dr. D. T. Niles' book has to do with the meaning of the mission of the Church in practice.

A new ecumenical vocabulary is being effectively employed in an attempt to satisfy all schools of theological thought. Evangelical words carefully chosen to permit liberal interpretation have already misled many. "Christ the Light of the world" may well mean the light of the "Christian gospel" blending with the lights of other "gospels." The "Word of God" may mean some new spiritual insight instead of the Holy Scriptures.

The "Great Commission" may not be the words spoken by Christ before His ascension but "a mystic word" spoken by an "inspired" gospel writer "in the spirit of the Lord." The "Resurrection" may be an ecstatic hallucination rather than historical fact. The "Christ of faith" may be a spiritual concept which has no place in it for the Virgin Birth, the Miracles, the Atonement or any other historical marks of deity. The biblical *kerygma* may be only existential in its significance.

The "completed act of God" in "the Cross" for "our justification" may be simply a jumble of double-talk to bypass the necessity for repentance and obedience. The "Church" may be simply "a functional community" which is aware that all men are under God's "final yes" rather than the chosen people of God in Christ, born of the Spirit. The theological pronouncements of the study groups never go deep enough for the casual reader to be exactly certain what is meant by the words.

Eventually the "Christian revelation in larger dimension" adequate for "the ecumenical era" may well interpret the "Christian mission" as "a profound search for living truth" which can "never be confined within any language, theological or non-theological, Christian or non-Christian." The langage of Christianity will then become a "language of myth and poetry" acceptable to all men of good will. The words will sound biblical but will be merely mythical terms which have a universal meaning paralleled by similar mythic themes to be found in all the religions of mankind.

If this "confusion of tongues" can be made generally acceptable to all, its authors believe they will have achieved a workable theological basis for "ecumenical world mission."

One of the facts responsible for WCC reticence in traditional missionary endeavor is the presence in its membership of churches which have little or no interest in evangelism. The Eastern Churches, such as the Greek Orthodox, openly persecute Protestant missionaries who dare to proclaim a biblical gospel in their precincts. The state churches of Europe are noted for their indifferent attitude toward "foreign missions."

The so-called "younger churches" feel that the era of Christian missions is near its end and resent the intrusion of "Western missionaries" in their nationalist preserves. Add these to the liberal elements who would sacrifice the evangelical distinctives of the Christian faith to achieve "the coming great Church" in our time and it is easy to see why the current ecumenical climate for the evangelization of the world is so frigid and unhealthy.

What are the responsible leaders planning to do as soon as they are able to clear away all obstacles?

1. All the old church mission boards and societies and their distinctive testimonies will be scrapped. In their place "ecumenical mission" commissions will be set up in each church which will take orders from the central planning body in the WCC.

2. The "younger churches" and national councils of churches will, under guidance from world headquarters, resolve themselves into ecumenical churches, after the order of the Church of South India. These churches under WCC controls, will be responsible for the kind of mission work to be done in their areas.

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PUT MUSCLE IN YOUR YOUTH PROGRAM

by Gunnar Hoglund

WHAT IS the single most important thing your church must do for your young people in their growing-up years? I can tell you in six short words—*to make Christ real to them.* Astonishingly enough, many people look aghast at the climbing juvenile delinquency rate and the birth-rate explosion which between 1956 and 1970 will double our teen-age population. Yet, they deplorably neglect the youth programs of their churches.

They overlook it so completely—this making Christ real to their young people—that the former executive director of the New York city youth bureau, in summing it up, said, "Juvenile delinquency is a problem that the churches can do more to solve than any other agency. But they will have to become more intelligently aggressive."

More intelligently aggressive. That's the heart of the indictment.

Not so long ago *This Week* magazine featured an article that challenges the church to sober reflection on the effectiveness, or ineffectiveness, of its youth program. Under the title, "Are the churches failing our young people?" it reported the results of a survey involving 5000 young Americans, the majority of whom attended church or Sunday school when they were young. In answer to the question, "Do you feel that the church helps to prepare you to meet the problems of adult life?" more than three-fourths of those interviewed answered no.

As a youth worker who has visited in many churches and talked with many pastors, I am convinced that our churches urgently have to face the situation and do something about it. Believe me when I say that countless young people today are being lost to Christ and the church simply because too many churches are asleep at the switch as far as their youth programs are concerned.

Few things sadden me more than to hear pastors say as they do so often after we have talked about the matter for a while: "We have a rough time keeping the youngsters who come from our church families. As to the non-church young people who roam through our community, we're just not getting anywhere with them." There are exceptions, of course. Here and there you find a church with an intelligent and aggressive program for youth, a program that resolutely and purposefully steers young persons to the Savior. But generally speaking, this doesn't happen too often.

Why is this? Why is youth work in evangelical Protestantism at such a low ebb? It is hardly because of a scarcity of activities.

In churches that hold to conservative views of theology there is currently no shortage of things to do for our growing generation. Week-ends and week days alike are crowded with a crush of activity.

It was not always so. Twenty years ago if a young person stepped into one of our churches he probably would have found Sunday school, morning and evening services and a young people's meeting at 5:30—and that for the entire week was about it.

Today, though, there are released time classes, handcraft clubs and departmentalized youth groups. There are church basketball and softball teams, special Bible study groups and pastor's instruction classes.

When they draw up blueprints, church architects say, "Do we have enough facilities for the young people?" And so they insert libraries, gymnasiums and recreation rooms.

Twenty years ago the idea of a youth pastor was virtually unheard of. Today leaders of this kind can be found in hundreds of large city churches.

On the denominational level, youth organizations have become accepted parts of denominational structures. From national youth offices flow a constant stream of materials and counsel and supplies. Back as recently as 1930 summer youth camping was almost unknown. Today hundreds of thousands of younsters flock each year to lakes and mountains for week-long evangelistic-sponsored assemblies.

Should the teen-ager want to attend a Christian high school the day school movement, now in full swing, largely under the banner of evangelicals, will see that this is made available. When he leaves for the military the home church follows him with a flow of letters and concern and interest. When it comes time for college a host of evangelical schools will clamor for his name on the dotted line, and offer all sorts of scholarships and inducements.

Do they want Christian books to read? Dozens of evangelical publishers have come out with a strong line of fiction and non-fiction, attractively designed and modestly priced. Monthly magazines and papers, aimed at the growing mind, offer a palatable diet of stories and instruction.

On the interdenominational level the speed has picked up too. Twenty years ago, Saturday night youth rallies were unheard of. Today thousands of teen-agers stream in their direction—and to the high school Bible clubs they sponsor.

On the university level at least two evangelically-inclined campus organizations give young people opportunities for fellowship and witness. And there are several girls and boys club movements, modeled after the Boy Scouts and Girl Scouts.

All of which adds up to this: never in evangelical history has so much been done for so many young people. While this resurgence may be viewed by some with raised eyebrows, one thing they cannot deny—evangelicals are giving youth work the old college try.

But in spite of this rumble of machinery the simple fact of the matter is: we still aren't effectively reaching young people.

Now, admittedly, this is anything but rosy. And it is not the sort of thing that you hear from the platforms of our denominational meetings or read in the promotional letters that come to our desks. But who can deny that, except for a few notable exceptions, this is not a true indictment? We simply are not—as we say in our sermons—reaching the youth with the truth.

Can anything be done to improve the situation? Of course it can. Experienced youth officials, pastors, denominational leaders who honestly want to give our young Americans a

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Our teen-agers need a hand from adults who really care enough to make Christ real

better break and who have given this matter a good deal of study and consideration have come up with some valuable suggestions.

Although they do not agree in all respects their combined contributions suggest a five-point program that would go far toward revitalizing our youth work.

Here is what we must do.

1. *We must deliberately go out after the young people of our communities.* Too many churches are closed corporations with neat fences built around them. The whole program is geared for the young people of church families. When a youngster without any religious background happens upon the scene, everyone gulps and becomes tongue-tied. To bring these young people into our church buildings once, twice, and over and over, we need bold new ideas, fresh and imaginative. The old patterns are not enough. This may bring cries of distress from the elders, but it is a risk we'll have to take.

As an illustration of what I mean, a church I once visited had a pastor who became weary of the staid old youth program that was going nowhere. So all of a sudden he announced a brand new club program in the church basement. It was to be for youngsters of all racial and cultural backgrounds.

"We threw open the doors of the church," he said. "And you should have seen them come—at first only a trickle, but soon by the dozens. Most of them had never been in a Protestant church before, and they walked around and looked at everything with astonishment. Unfortunately, though, being unacquainted with generally accepted rules of church decorum, the conduct of some of the youngsters wasn't always the highest. Once the deacons heard about it they raised the roof.

" 'The pastor,' they said 'was making the church basement into a playhouse and bringing in all sorts of strange kids.' "

"They ordered me to cease the program," said the pastor, "and eventually pressured me into resigning."

Maybe this case is extreme, but it illustrates the tendency in many churches, a tendency that says in so many words to non-church young people: "Stay off our premises. Unless you dress like our young people, unless you speak like our young people, unless you're of the same racial background, you're just not welcome."

The sooner we break down these silly barriers, the better!

2. *We must speak a language young people comprehend.* In too many churches the gospel is presented way over the heads of the average young person. As J. Edgar Hoover said, "You cannot attract young people to church if you are going to be up in the stratosphere when talking to them."

Does this mean our youth program must become irreverent? Not at all. It only means that if we are to communicate our message to the youth of this generation, then the language we employ must be a language comprehensible by them.

3. *We must broaden the base of our instruction.* Some youth leaders insist —or at least imply—that all that is needed to win young people is to expose them to a thirty-minute conversion experience, and that from then on the Lord will take care of them. Now, to get a youngster converted is essential. But it is only the beginning. Winning a young person for Christ is not a thirty-minute, nor even a one-year affair. It is, in most instances, a twenty-year process that involves attention to every phase of a youth's life and personality.

Here's the way one pastor expressed it: "We had a fourteen-year old girl who was converted at one of our club meetings. For three years she showed up at every church service and memorized Scripture by the chapter. She became a member in high regard. Then suddenly she disappeared. She had run off and married a non-Protestant who forbade her to attend church. We never saw her again.

"Our Sunday school staff," he continued, "talked it over. Where had we failed? What had gone wrong? Then it dawned on us that in the three years we had this girl, not one word of teaching had been given her on courtship and marriage. Maybe, we concluded, her falling into a disastrous marriage was our fault as much as hers."

Why, in addition to showing them how to be converted and study the Bible and witness, don't we include for young people elements of instruction in personality development, choice of career, courtship and sex guidance and the role of the Christian in today's society?

Granted that these, from a certain point of view, may be regarded as secondary aspects of godly living. But when we omit them completely are we being fair? Isn't Christ interested in every segment of life?

When evangelicals start giving attention to the entire range of a youth's life and experience—from conversion on up—we will see more of them staying permanently in the Christian faith. And we will begin making a dent in that large mass of young Americans who walk, unheeding, by our churches every day.

4. *We must serve notice to parents of their responsibility.* At best, our church programs will never be more than an assisting arm to the training a young person receives at home. The home is the focal point. This is something we must tell the parents of our young people—forcefully.

The White House Conference on Children and Youth some months ago brought 700 leaders of all religions and cultural backgrounds together. Their conclusion seemed unanimous: the reason so many young people go bad is because the home as a social institution has gone to pieces.

Even Christian homes have fallen apart. "The only reason I know what my dad's face looks like," said a fifteen year-old, "is because every Thursday evening between seven and eight we accidentally happen to be in the house at the same time. The rest of the week dad and mom and my sister and I are flying in all directions. Busy, busy, busy."

Though this lad's father was a deacon some people were not too surprised when a few weeks later the boy landed in trouble with the law.

Many mothers and dads who berate the church when their youngsters don't turn out right really have only themselves to blame. They have never taken their parental responsibility seriously, a responsibility for shedding over their offspring the love, the compassion, the guidance, and the discipline that they rightfully deserve.

5. *We must recruit and train lay leadership.* In seminaries nowadays more attention is being given to preparing pastors and Christian education leaders with adequate training in youth work. This is commendable. And church after church is adding paid professional youth workers to their staff. And this too is fine.

But let's face it: all the paid workers in the world are not by themselves going to be able to handle the flood of young people that the population explosion will soon fling at our churches.

Ways and means must be found for

recruiting *lay* people for the task at hand. In many churches the pastor looks at the hundreds of teen-agers in his area who could be won for Christ and says, "To reach these youngsters we have the program, and we have the plans. We even have the building and facilities. But what we don't have is the people to give leadership."

Sponsors for youth groups, teachers for Sunday school, leaders for boys and girls clubs, counselors for camp—people who will fill their car with young people and wheel them off to camp, conventions and rallies, people who will invite teen-agers into their home for singspirations after the Sunday services and who will give themselves to young people in friendship and companionship. This is the lay-leadership we need.

The tragedy is that lay people seem busier nowadays in non-church activities than ever. As one pastor told me: "My people are so occupied sodding their lawns and holding down week-night jobs and running off to the cabin at the lake that I get nowhere trying to sell them on the worthwhileness of taking a big hand in the church youth program."

You hear of the exceptions, though. There was the young couple who had planned to move into a newer and bigger home. Then they mulled it over. They realized that the new house in the suburbs would take three or four evenings a week—getting the lawn ready, completing the attic and decorating the walls. And this, they knew, would take them away from the youth group, something they always gave two, sometimes three evenings a week.

They gave it prayer, then went to the minister. "Pastor," they said, "we're staying with our youth group. The new house can wait."

Where can we get more people like this?

These days, we are preparing our young people for the life that lies ahead. We seek for them comfortable homes in which to live, nice clothing to wear, a balanced diet of food. We watch their studies and schooling, help with their homework, worry about their grades.

All this is invaluable, of course. But we must not omit the one most important phase of a young person's preparation for life, the *spiritual*. We must see him receive Christ as Savior, then inch up year by year in Christian maturity, and develop sound habits of Christian living and responsible citizenship, of interest in God's Word, of faithfulness in witness, of loyalty to his church.

These are the targets we must set before our eyes.

How is your church doing?

YOU CAN DOUBLE YOUR SUNDAY SCHOOL

(continued from page 9)

saw a schoolground in front of me. On it I counted seventeen big busses. The children piled into them and the busses drove away.

I followed one. As the children got out I called to them. "I am Pastor Holsinger, Why don't you go to Sunday school?"

"Nobody will take us," they answered.

"If a big bus like this would come to your house on Sunday mornings at nine to pick you up, would you come?" I asked.

They promised they would and I hurried to work out a bus route that week. The first boy to get in was of Japanese origin. By the time we had reached a large concrete plant nearby where there was a cluster of homes I had led him to the Lord. Since then, I've been told he has led 64 of his family to the Lord, and is now studying at a seminary for the ministry. What a fine return that was on a small investment!

In the next two weeks, two more busses were put into operation. During this time I was able to go house to house over eight square miles of territory. Of course the homes were scattered then, but in ninety days there were 240 children coming to the Sunday school. So there is a way of winning.

If you cannot get big busses, then use seven passenger carryalls which will handle sixteen children. If you cannot get them, then organize your people into God's Royal Auto Brigade. Get the folks to use their car for God and the salvation of souls.

For this house to house canvass a route card is necessary. On it the street comes first, then the name and following that space for the father and mother and then the children. Secure the age of the children, the birth date of the parents and their wedding anniversary. I keep a birthday card index and a wedding anniversary card system so that I can use these for occasions for sending a card or making a personal call. No one will turn you away on these occasions.

There is a real technique to this calling. You can be poor at it or you can excell. I have always done this original calling myself because I wanted to get my own picture of the community. Also, I learned how to get the right information on the first call. Some folks pass you off by saying, "Oh we're Methodists, Baptists or Presbyterians. However, they are often just hiding behind such denominational affiliation. Be friendly, and let them talk, and you can soon find out what their real situation is.

In return I say, "Any community worth living in is worth going to church in." In this manner the discussion goes on in a friendly manner. Then I can thank them for their kindness and rush on to the next house.

This is hard work but when a pastor realizes the value of such calling he can easily do it for six to eight hours a day. I have discovered that for every hour of calling I find two new prospects for Sunday school. What more profitable service can you render than doing this!

In one town over one thousand prospects were developed and actually came to the church. This is where consecrated footwork comes in. No wonder the Lord said, "Blessed are the feet of those that bring good tidings of peace." There is no royal road to new prospects. The sure way is to dig them up, find them out, by going from house to house. This is also the method used by the Apostle Paul.

No, your Sunday school need not fold up. You too can have a growing, enthusiastic and spiritually minded Sunday school. Pray and lay your plans to embrace every opportunity in your neighborhood. Trailer courts, large apartments and housing areas are all fertile fields for evangelism of boys and girls.

Walk along the street, like D. L. Moody did, with his pockets full of candy. Pass this out freely with a written invitation to attend your Sunday school. Find where the children are, then go get them. Have a program that is worthwhile.

If people asked me, "Why should we send our children to your Sunday school? I answered "Because we have the best Sunday school in this community. We have the finest program that embraces every child. We will do more for your child than any other one. Besides there is no pastor that is going to work harder than I for you and your children. We aim for the best and most enthusiastic Sunday school, and we have it. Come for yourself and see what it's all about."

This is what I am calling for. A higher concept. A more far-reaching vision. You can double your Sunday school in ninety days if you follow the plan that I have outlined for you. Don't wait. Start in right now.

LIFE SHARING

"I have always liked teachers wh
What teacher cannot lea

(Continued from page 7)

I do not believe that the schedule of God's kingdom depends on our outproducing or outmaneuvering the world. It is better that whoever and wherever Christ's men are that they should be outstandingly Christ's. And then whenever any one man seeks the Christian way he can look up and see his definition clearly. Let him say, "Jim Smith is a Christian. If in the dark days before us I want to throw in my lot with this Christ, that life will be something like Jim's."

Has the significance of it dawned on you, that in His final words the Lord commanded His church to teach, and not merely to teach material, but to teach men to do—to observe? Marcus Loane tells us about Richard Baxter of the 17th century, and reminds us that two days each week Baxter and his assistant took between them 14 families of the Kidderminster parish.

Each family was carefully examined in the catechism. Then each person was interviewed and he would urge each "tenderly and earnestly to immediate decision." Preachers complain today that they lack authority in the Protestant church, but when Baxter shared the Word of God men were struck with authority.

It was said that "he engaged his brethren (in the ministry) to interview and catechize their flock in the way that he was doing and the results went far beyond the most sanguine dreams of those who followed it out."

But in this day we stultify the enemies of Christ whether they be the sects or communism. Yet if you study them closely you'll see that they all teach, and everyone who follows must then immediately share what he has received. It simply will not do for our Protestant people to teach cute activities during Sunday school when young lives must later hold on to something impregnable in the midst of terrible storms.

And worry as you will because evangelistic fire no longer characterizes us as it once did, but those fires are not being ignited in churches—fundamental or liberal—which dote on measures of creating and authenticating positions of superiority and prestige. Men are getting battered with definite appeals from business, recreation, government and the whole range of philosophy. If they hear anything from God it had better be definite.

I remember hearing years ago that in all things, the great God would find a way to work for my good and the good of His kingdom, especially since I was called to exceedingly great and eternal purposes. The years have passed swiftly, but only the angels know how often I have repeated that on my pillow before the sun came up.

If I had one word of counsel to those Christians who have something to share—and especially to those who are called to this office by the Holy Spirit—it would be this: strive to keep the fundamentals in view. My mother never remarked about life being hard or mean in her crises, only that it would "try and get complicated."

Why are good teachers so few? Because they like their Lord are dedicated to the fundamentals. Therefore you must ask yourself before each class period, "What is there of hope, of faith, of prayer, of mighty confidence in God in my teaching? And, above all, what is there of love?"

A Christian of many years standing wrote to me and complained of her pastor. He used slang, he wasn't friendly to the old ladies, he pushed too hard and all the rest. It was all so complicated. It seemed like there was nothing she could do.

"Yes," I wrote, "you are getting to be the worst old fogey I ever heard of. Try everything but love! Where's the apple pie you used to make? Milk and apple pie would loosen up any young tiger. Get to him, and then talk things over. How much good you'll do him!"

No doubt when matters are serious we forget that the fundamentals are lost because they are too obvious, and self-pity is soothing.

There is something stark and simple about persuasive Christians. They are untangled in their profound convictions about the foundation. No doubt the more complicated matters are the more they tend to start at the center with basics and work their way out. Take the cross for example. The problems were all very complex in Jesus' day, and everyone had a different solution. The order of the day seemed to be hate, push, shove and slander. But who thought of loving? In heaven's high name, who would consider love as any kind of solution?

Yet, Christ Jesus touched suffering with love instead of hate and turned it into salvation. No doubt that is why God the Father has honored Him with a name that is above every name. And when suffering comes to you—I mean more intensely than it has—why this must mean that God is pushing you ahead in some graduate course. It is all very well and good to get off on some hobby and go deep over some superficial thing, but when the storm hits you will want to test the foundation.

Then you will think again of the cross and the resurrection, and the verse that starts out "If God be for us . . . ," and of the eternal strength of love for love's sake, and the witness of a smile for Christ's sake, and it will bless you greatly to know that the foundation is still sound. And how it will surprise the disciples under your charge to see you barge in one morning and announce with firm but tear-tinged voice, "My brethren, the throne is not empty. Blessed be God!"

When you test your spiritual foundation and strengthen it every day with your faith and prayerful study of God's Word, you need not worry about the attention of your friends. Not everyone is ready at the same time to hear what God may be saying. But sooner or later every man walks a similar road.

It was Augustine who said that God had one son without sin, but not one without suffering. One day each student says to himself what all of the disciples of our Lord said sooner or later after Pentecost, "Now what was that He said again?"

Of course, I have some prejudices of my own, and I have always liked teachers who listened to their students. What teacher cannot learn something from the deepest spiritual experiences and keenest observations of his students? New Christians are especially intrigued with the foundation, and your own heart is blessed in responding to their inquiries about the atonement and the resounding victory of the empty tomb.

Jesus had so little time on earth. You'd think He'd spend it all talking

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because He was the only One with anything worth telling. But how much listening He did! He taught by inquiry, transformed by His presence, and convicted by His listening. Christ knew His disciples as well as He knew God's Word and will, and I wish that more of His present-day followers could say as much.

The chief objection you will hear to entertaining open discussion in your classes is that people get off on tangents, such as the behaviour of the children, troublesome neighbors, the husband's new job, or, in the case of children's classes, anything—just anything at all. They are tangents to you, but for the disciples they are the stuff out of which life is made. And it is out of this stuff that Christ weaves the pattern of His will for time and eternity.

I think you'll agree that often we learn just enough material on Saturday so that we can keep going for an hour on Sunday. Anything that interrupts our train of thought only reveals our ignorance: In this case it is clear that all week we must live with Christ, with our subject material, and with our students ever in mind.

When we have garnered the theme of some passage from the Word we must live with it, study its implications, imagine its consequences, prowl around its periphery, dream of its significance for other disciples, and be immersed in its depths until our heart, mind and soul become saturated with every dimension of it. Then we shall not fear getting off the beaten track. We shall swiftly be able to see our grand theme in relation to whatever is being discussed.

Did you say that this demands time and personal growth on your part? Oh, yes. Either we shall have to find a way of throwing the teaching of doctrine over to professionals in a parochial system, or we shall have to get back to the core of New Testament teaching: one overflowing life sharing with another in the intimate communication of the Holy Spirit.

Thus, you see that our teaching is the only true measure of the success of our spiritual harvest, indeed, of our total relationship to God as a Holy Church. We gather what we learn and know to invest it all in other lives. It is required that we grow to live. Our church — no, *His* Church — is either condemned or rewarded according to what His richest people have received and are willing to share with the rest.

That I should receive something from God may be of very little consequence to anyone. But that I should receive and grow so that another human life might also receive from God—this is of vital consequence to all of heaven and all of history.

So, when you are living with Christ, and with the Word, and with the disciples under your care, you will want to speak with urgency. This is why the Jehovah's Witnesses get such a wide hearing in New York every few years. They rush into the city in a body and with a note of urgency in all their voices. We who have received the true and living Word have the most profoundly relevant message for a sick and weary world, and we ought to enter our classes and sanctuaries with a note of urgent appeal.

We might ponder the method of Richard Baxter, according to Bishop Loane: "He wrote with impassioned earnestness which man could not resist; sometimes grand and impressive in style, sometimes soft and persuasive in tone. Severity in warning was balanced with solemnity in appeal, and the whole was designed to turn the will to God."

Yes, I have seen something like that myself. Professor Robert A. Trina of the Biblical Seminary in New York would spend his hour carefully and methodically analyzing a segment of the Word with his class. Then the grand theme would catch him in the sweet, but rushing grip of inspiration. He would be carried along by it, sweeping up his class, until we were all pressed close to Chirst.

He must have taught those themes often, but we left with the feeling that together we had discovered something incredibly vital and urgent, and we needed to get it out as quickly as possible. Yes, of all my teachers, from youth to this day, only a few have molded me as lastingly for the Saviour and taught me the worth of life when it is wholly dedicated to the labor of the kingdom. Those few were in the closest fellowship with the Lord Jesus and theirs was an earnest and urgent appeal.

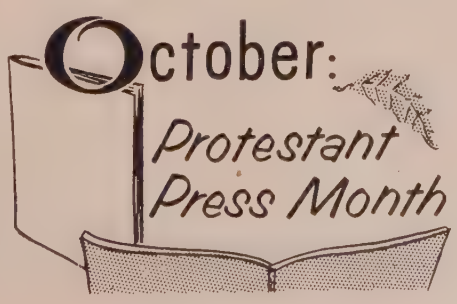
But lastly, you like most of us are sometimes annoyed by the lack of any visible, vital results. The years roll on monotonously it seems without too much of adventure or excitement to reward you. In fact, last week you were tempted to echo Mr. Jones' words to his pastor, "Let the younger ones take over. We veterans have put in our years faithfully."

During the darkest years of the second World War the miners in Britain were not producing the needed coal. Winston Churchill called hundreds of miners and union leaders to a meeting in London. In his rolling, challenging tones he appealed to them for continued sacrifices.

He said he could not see the end of the battle, but he knew victory was theirs. In that glorious day men, women and children would line the streets of London, and when the armies marched down the boulevards they would shout, "And where were you in the darkest days of the conflict?" And the soldiers would turn, adorned in the glory of their triumph and cry, "We were in the field's turning back the foe." And then the people would call that question to the navy and the pilots. And their answers would be just as proud. "Lastly," he said, "you shall march in that line of splendor, and when they ask you where you were, you can turn to them as proudly as the rest and cry, 'We were down in the pits with our faces to the coal.' "

I do not know how serious you gauge the danger of these nuclear-threatened days, but that there is a battle, and that it will grow more intense is surely the plain teaching of Scripture. Nor do I know what you or your friends are doing in that battle. But I do know that victory is assured for the glory of our blessed King, and I want it said for myself and other bearers of God's priceless Truth that when the battle was the fiercest we were down in the pits with our faces to the coal.

My prayer for you is, and I hope yours for me, that together we shall always be receiving precious ore from God's richest fields, and that we shall always have the love to share it.



WORLDview

A PENETRATING SURVEY OF THE NEWS BY THE EDITOR

Ann Arbor Conference Points Up Church 'Shame'

What is the mission of the church? Is the young people (high school and college age) who attended the recent North American Ecumenical Youth Assembly at the University of Michigan believed the speakers who addressed them, they went home believing that its purpose is to reconcile all men to each other.

The event at Ann Arbor was attended by nearly 2,000 delegates from forty different denominations who had a strong play for church unity presented to them by outstanding Protestant leaders, young speakers their own age and through the medium of modern dance and drama especially prepared for the occasion.

The meeting was held under the sponsorship of the National, Canadian and World Councils of Churches and the World Council of Christian Education. The young people represented denominations ranging from the Salvation Army to Eastern Orthodox and met to consider the theme "Entrusted with the Message of Reconciliation."

That the theme would be interpreted in the ecumenical rather than in its biblical context was indicated in advance publicity which said that the interpretation would be "in terms of the significance of the Assembly itself as an experiment in reconciliation among the people called Christians."

One student speaker told the group that it was probably the most broadly representative gathering of Christian youth ever convened, though "across the present rupture in our brethren of the Roman Catholic faith, and of evangelical Protestant groups whom we sometimes tend to dismiss as 'sects'."

Actually, Roman Catholics might not have felt as out of place at the gathering. In one of the workshop sessions the young people were led responsive[ly]: "Call to remembrance our most holy all-controlled, most blessed and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God."

Dr. George Johnston, a United Church of Canada theologian, expounded the convention theme with these words: "The united church is the mediator between Christians and the world." He concluded, therefore that it was necessary for the church to enter political life to bring justice to a nation. "When Christians are together the governments listen, when they act together the world respects them," he said.

True to the stated purpose of all the ecumenical conferences—the first was held in Lausanne Switzerland last year—this conference sought to create in the delegates a sense of shame over their denominational separateness.

A feature story released from the New York office of the World Council of Churches just before the Ann Arbor conference said: "The purpose of all of these is to arouse ecumenical interest on the part of young people and to discover new leadership and new initiatives." The writer talks about the sense of "acting shame" and "discontent over the scandal of the division of Christendom" which young ecumenists had in the early days of the movement.

He concludes, "The question is: Can the Youth Department awaken that same sense of shame among Christian youth of today?"

At Ann Arbor, they read. U Kyaw Than, a Burmese Baptist layman, declared that "Christians who cannot break bread together, or drink the cup

A delegate to the recent North American Ecumenical Youth Assembly held at Ann Arbor, Mich., studies the picture of a girl who is supposed to be struggling with some of the big questions of life such as "Who am I?" The photo display which was set up on the University of Michigan campus was intended to illustrate the theme of the assembly, "Entrusted with the Message of Reconciliation." (Religious News Service Photo)

of fellowship, renew the scars of His (Christ's) body and tear asunder His image."

To illustrate his point a veil picturing the face of Christ was cut apart publicly and each piece given to representatives of various denominations.

The lack of communion between the various denominations was illustrated by the shining of a spotlight upon an empty chalice around which an interpretive dance was staged the first night. Two dramas written especially for the occasion were presented by professional casts. The first of these was said by the author to have "no message" but to be a "glimpse of life.'

That glimpse, according to one observer, consisted mostly of two couples and their extra-marital relations.

The second dramatic production was a satirical musical comedy with such popular acts as "He Was a Flop at 33" (about Jesus), the "Gimme God Blues" (a gambling sequence) and "Love in Bloom" (to seduce or not to seduce). Over 1,000 orders were placed by the young people for a recording of the original musical score of "For Heaven's Sake."

Despite frequent references to the Lausanne conference in which a "message" was adopted, no similar action was taken at Ann Arbor. Nor was there any move for a service of inter-communion as at Lausanne. Separate denominational worship services on Sunday were provided but one of the conference officials said they were a "concession."

The lack of visible accomplishment at the Ann Arbor conference was blamed by one Lutheran observer on a "lack of adequate theological groundwork."

But still far more distressing than the lack of a "message" from the conference or the failure to achieve an inter-communion service was the fact that the bewildered delegates apparently received no real answer as to what it really means to be "Entrusted with the Message of Reconciliation."

Latin Evangelicals Meet

More than 200 delegates, observers and visitors attended the second Latin American Evangelical Conference held early in August at Lima, Peru. All but two Latin American countries were represented in the group. Among them, Brazil had the largest delegation of twenty who spoke for a constituency of five million Protestants.

The purpose of the meeting was to survey present work in Latin America and to lay strategy for the future. In their official action they elected Dr. Benjamin Moraes, a Presbyterian pastor from Brazil, as president. The group also issued a strong affirmation of faith in the Bible and the relevance of its message to our day.

An Argentinian leader, Dr. Jose Miguez Bonino, warned that a strong resurgence of Catholicism had begun when the church adopted a realistic analysis of the present religious situation. Since then they have brought in many missionary priests and new translations of the Bible have returned it to more popular use. It was also stated that by 1980 the population of Latin America will almost have doubled—thereby adding to the task of evangelism by the church. The present Protestant constituency in Latin America is thought to be as high as eight million.

The influence of the World Council of Churches on the conference was felt in some of the reports issued on the church and society. This had been stimulated by a special study conference sponsored by the WCC just before the evangelical conference. Many of the evangelical leaders objected to the call to the church for political and social action to facilitate "rapid social change." There was also a strong drive to organize a confederation of church councils which could later become a part of the WCC. This move, however, was rejected by the study commissions and the body as a whole.

Many of those present were not aware of the underlying struggle between the evangelicals and the WCC forces since the problems were dealt with behind the scenes rather than in the main sessions. It was suggested by those advocating the confederation of church councils that resistance to it was coming from North Americans who were trying to block Latin American unity.

Bleak Future for Angola

A strong note in defense of the Portuguese government's use of force in putting down the recent rebellion in Angola was issued recently in Lisbon by the Rev. Guido Waldemar Oliveira, president of the Portuguese Evangelical Alliance. He stated that no more force was used than necessary to restore order in that strife-torn land. Furthermore, he said, unjust accusations against the Portuguese authorities were made by missionaries who "mix religion with politics."

The same story was carried in a news release issued by a New York public relations firm which was retained by the Portuguese government to tell its side of the story. Again it denied the "groundless charges" of missionaries and stated that the Portuguese had done no more than was necessary to preserve law and order.

Since then the two missionaries, one American and one British, who had been seized and held for a month have been released and departed from the country. They had been charged with helping Angolan students to free Portugal, though the charges were *not* pressed against them. Both were held incommunicado during their captivity.

Meanwhile the future of missionaries in Angola does not look bright. Numerous mission boards are having trouble getting people into the country and those there now feel that their days of service may be numbered. They face the possibility of arrest and prolonged questioning by the police for no apparent reason. Many of their converts are likely to be in jail.

Why this? For things such as showing kindness and hospitality to strangers from another part of Africa who turn out later to be Red agents. So the innocent seem to suffer along with the guilty.

While there undoubtedly has been outside agitation in Angola, the repressive measures of Portuguese authorities have been very stern. Underlying it has been a philosophy which was reported by one Washington observer who said: "That the Portuguese have manifested a policy of killing off the educated natives is sad but true. Their colonial policy has long reflected the concept that education of the natives leads to their dissatisfaction and eventual revolution."

Anti-Obscenity Law Revoked

Under a recent ruling by the Georgia state supreme court an anti-obscenity law was revoked and indictments obtained under it were dismissed. This unfavorable ruling was regarded as a real setback since the state has been able to deal effectively with the problem of smutty literature under that law.

In the specific case which led to this ruling a magazine vending firm was charged with "unlawfully bringing obscene pamphlets, magazines and books into the state." The judge upheld the contention of the news vendor that he was being denied equal protection because radio and television stations, movie theaters and newspapers were exempted from the law. The judge also held that the law did not require that the offender have knowledge of the fact that the materials he possessed were indecent.

What does this mean to the reading

public? Simply that a deluge of filth such as the truckload of books, magazines, literature and records which were seized at the time of the indictment will now be freely available to Georgians.

And Georgia officials who have been able to curb it thus far are helpless unless they can get the state legislature to pass another law which will stand up in the courts.

The Anti-Anti-Communist Campaign

THE STRATEGY to discredit all anti-communist movements in this country —currently the rage in liberal publications and organizations—was planned in Moscow, an American intelligence agent testified recently before the Senate Internal Security Subcommittee.

Edward Hunter, a military intelligence expert who has written books about communist methods in psychological warfare and contributed the word "brainwashing" to the English language, told the committee that a Red manifesto issued in Moscow last December 5 outlined a new psychological warfare strategy which, for the first time in communist annals, recognized the danger of grass-roots anti-communist activities in the United States.

Hunter pointed out how liberal newspapers, columnists and magazines picked up the line and noted "the extraordinary synchronization in the anti-anti-Communist drive."

The committee says the key to the drive may be found in a booklet, "The Fascist Revival," purporting to tell "the inside story of the John Birch Society."

This outdoes anything appearing in the United States since Goebbels' hate campaigns, according to the committee. "The virulent tone of the booklet, with all stops out in vituperative propaganda, indicates that the Communist Party would like to create a new, Pavlovian trigger word for this period in psychological warfare, and believes 'Birchite' might be put into the language this way, replacing 'McCarthyite.'

"A new scare word would evoke a conditioned response in a background of fear, founded on the specter of a Fascist plot inside the United States, which would attack all minorities and spread terror to everyone. It would be what they call the 'correct' line for this time, to make the American public jittery through pressures from abroad. by manufacturing crises in places such as Berlin and Laos, and by pressure at home through visions of a 'Fascist revival.'"

Hunter said in his testimony that the new party line insists there is no danger of communism inside the United States. "They want us to stop paying attention to communist activities here in America, to drop the alertness and training programs that would enable our public and our troops to avoid Red traps and recognize the face of communism . . ."

It is not surprising then to read in the April 12, 1961, issue of the liberal *Christian Century* the revelation that "domestic communism . . . does not exist as a clear and present danger." The *Century* asserts that "the extremism of the left has largely lost contact with the American public" and discounts any Communist influence in labor, the press, the churches and education.

But the facts belie the *Century* claim. The FBI and Congress know better. We grant that actual Communists are not a large group, but through their many friends they are both influential and powerful. Else how they can get such a ready acceptance of the party line once Moscow has established it?

And if there is no clear and present danger and if the Reds have no basic plan for American conquest which includes subversion, why should they be so concerned about the grass roots anti-communist activity? No, the denial of an internal threat by the *Christian Century* just doesn't ring true. For a magazine which does its best to sound like a prophet, this particular bit of prose sounds remarkably like a parrot.

Youth Leaders' Conference

A STRATEGIC conference for Christian youth leaders has been scheduled for December 14-15 in Chicago. Called a "Christian Youth Leaders' Conference on Communism and the American Heritage," the meeting is sponsored by the National Association of Evangelicals. Among the speakers will be Congressman Walter Judd, John Noble and Dr. Clyde Taylor. Attendance is by invitation, but youth leaders wanting full information and an invitation may write to NAE.

86% or 100% Which?

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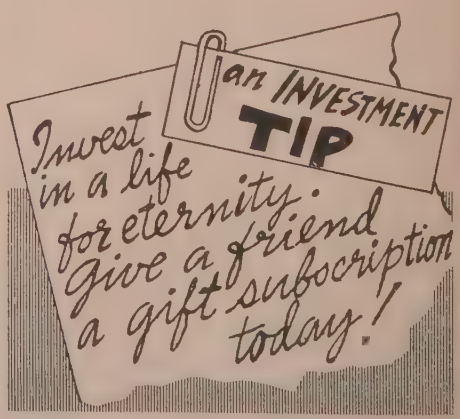

World Council

(Continued from page 14)

3. American churches related to the National Council will furnish most of the money to finance this operation. Instead of sending out missionaries they will contribute "foreign aid" of a kind approved by the WCC and its ecumenical churches.

4. So-called "confessionalism" will be destroyed and superseded by the nebulous ecumenical theology which will eventually emerge from current studies and conversations. Missions will be superseded by a comparable zeal and action for "one church in one world."

These statements are prophetic and must be so evaluated. But Dr. Edwin T. Dahlberg, while president of the National Council of Churches, surpassed these prognostications when he said (1958) that the ecumenical movement will go "even beyond the borders of the Christian religion." It is probably too early for advocates of "the church as mission" to disclose what is being planned in this area, but already the name of Christ is being linked with Buddha and Mohammed as one of the great founders and teachers of religion.

When the inter-religion conferences begin in some widely-advertised "Parliament of Religions" some harmless theme like "world peace and understanding" will dominate the agenda. Subsequent meetings will indubitably draft some syncretistic faith or some vague philosophy which will be suited to the changing world social, cultural and religious order. There can be no end to "revolutionary change" once the Bible-grounded foundations of the Christian faith have been abandoned.

Of more immediate concern will be the policy of the new Division of World Mission in directing the changing program of "foreign missions" in the next few years. In view of compromises already made it cannot protect or encourage Protestant missionary work in Greece and other Eastern Orthodox lands. It will restrain overt evangelical opposition to the Roman Catholic Church in Latin America, Spain, Italy and other countries where Vatican influence is strong. It will encourage friendly relations with heathen religions in Africa and the Far East. It will apologize for the Protestant reformation. It will condone idolatry. It will discourage biblical evangelism.

This chapter would have to end on a dour note if it were not for the amazing story of evangelical missionary enterprise outside the orbit of the World Council. Beginning with the revolutionary developments of 1920-1940, when evangelicals began to abandon hope for the future of biblical missions in the councils, new missionary agencies were created which now support some 30,000 loyal Christian missionaries and national workers in 110 lands throughout the world.

In the USA alone there are 30,000,000 Protestants not in the Council, to say nothing of other millions of evangelicals in Council churches who are out of sympathy with its missionary compromises and retreats. Over half of all the Christian missionary work being done in the world is under the auspices of these growing non-Council constituencies. While the Council program decreases the evangelical program grows by leaps and bounds.

But whether by Council agencies or not the gospel "shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

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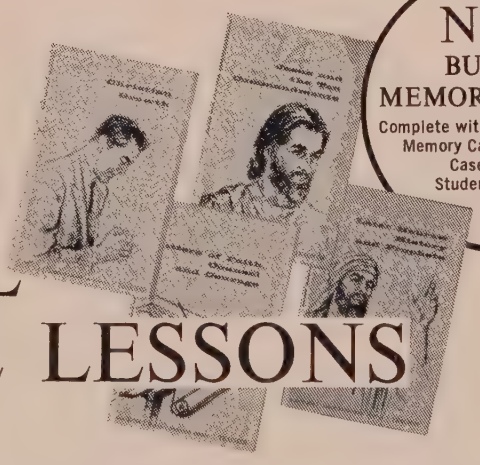

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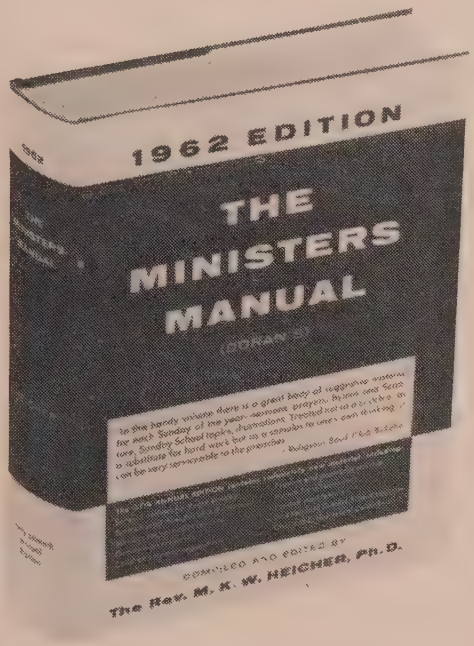

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THE TRUTH ABOUT COMMUNISM

by John Noble and Ron Arnold

Q: Mr. Arnold, should courses on communism be taught in our high schools?

Yes, I believe they should though several things must be considered before they are offered. Attention should be given to the student's background, the teacher's attitude and the quality of the course materials.

Present-day school curriculums do not adequately inculcate Americanism into the student's everyday life. If this were done, a positive bulwark against communism would exist already. The enemies of freedom have gradually removed the ingredients of Americanism from our textbooks and classrooms. Consequently it must be restored to our teaching.

Americanism is basically freedom of the individual, of government by the people and of economy with safeguards based upon our Declaration of Independence, the Constitution and the Bill of Rights. These in turn are basically products of the Christian philosophy of life.

The teacher's attitude very largely determines the student's response. If his views coincide with socialistic ideals, he will reflect that in his teaching. Without becoming Sherlock Holmeses, students should be taught at home so that they will detect un-American ideology, reject it and report it to their parents who can make sure that proper action is taken by the PTA, the school board and school administrators.

Q: Mr. Noble, do the Russians mean what they say at a peace conference table?

Basically, they mean whatever will accomplish their goal. Therefore we should not be deceived by apparent progress through negotiations. All action and thinking of the Communists is governed by their ultimate goal of world conquest.

Since America is not yet willing to surrender and they are not strong enough to apply force, the only door left open to them is to persuade the free world to voluntarily sacrifice its freedoms for promises. Yet few people realize that once we have sacrificed our freedoms we no longer have the opportunity to choose between communism and freedom.

Bookviews

Arnold D. Ehlert, Book Editor

SAY 'YES' TO LIFE! by Anna B. Mow. 152 pp. Zondervan Publishing House. $2.50.

Reviewed by Dr. Elgin S. Moyer, librarian and instructor in church history at Moody Bible Institute, Chicago, Ill.

This is a book of practical advice and spiritual challenge for the Christian, young or old, who sincerely wants to grow and to keep on growing. It represents the mature thinking of one who has been a keen student of human nature, a Christian education teacher in a seminary and Bible training school, a missionary to non-Christian peoples at home and abroad, and a spiritual counselor in youth conferences and in adult church groups.

Dr. Mow does not suggest to her readers any impractical ideals or more pious hopes. The counsel she gives comes out of a life of rich experiences in personal soul growth. The goals she expects her readers to attain have been realized in her own life through years of commitment, faith and trust in her Lord.

The contents of the book are Bible-centered and concur with sound Christian psychological principles. From the beginning to the end of her treatise she amply supports her assertions by references to the Word of God. In eighteen short chapters she challenges her Christian readers to live a life fully and uncompromisingly committed to Christ. The New Testament is shown to be adequate for every exigency or experience of life.

One short quotation, selected almost at random, will indicate the tenor of the book. "The call of Jesus is the same to *all* His followers. There is no maximum or minimum standard of consecration for His disciples. 'If anyone wants to come after me, he must deny himself, take up his cross day by day and follow me' (Luke 9:23). Following Jesus is a *daily* affair: it is not a call to intermittent following. Following Jesus is done by *being* a new person who *acts* like Jesus Christ more every day."

GENESIS: A COMMENTARY by Gerhard van Rad, translated by John H. Marks. 434 pp. Westminster Press. $7.50.

Reviewed by Edward J. Young, professor of Old Testament at Westminster Theological Seminary, Phila., Pa.

In order properly to appreciate the exposition found in the present commentary it is first necessary to understand the presuppositions which undergird this work. First of all, the four-document hypothesis, although refuted time and time again, is adopted as "— a fact that has become accepted in contemporary Old Testament science after almost 200 years of research" (p. 23). In addition, the author believes in the existence of that biblical-theological impossibility a Hexateuch (the Pentateuch plus Joshua).

Genesis, reasons von Rad, must be interpreted in the light of the Hexateuch as a whole, and not by itself atomistically. It was the Yahwist, we are told, who gave to the Pentateuch its "form and compass" (p.17), for he collected the old traditions which had circulated freely among the people. These traditions were the "inmost nerve" of the cult, but in time they were unified and even altered by a superimposed plan.

Thus, especially in Genesis, a "profound inner shift in the meaning" of the narratives takes place. Now the narative takes its meaning from the total composition. Before him the Yahwist had both the old cultic credo (represented now, e.g. in Deut. 6:20-24; 25:5-9 and Josh. 24:2-13) and a number of loose compositions.

By means of the simple plan of history found in the credo, the Yahwist forged all this material into a basic unifying tradition, in which God's divine guidance and providence are seen in all areas of life, and not merely in the sacred institutions.

This partial sketch will give an idea of the foundation upon which the exposition is laid. Von Rad is remarkably true to his conception of the nature of Genesis, and his book in many senses is a remarkable production. He has a keen mind and in a formal aspect, an accurate exegetical insight. But the Genesis herein expounded is the Genesis of an imaginary Yahwist; it is not the holy Word of God. In enabling one to understand the first book of Moses, this commentary will not prove to be a great help.

KEY NEXT DOOR by Leslie D. Weatherhead. 256 pp. Abingdon Press. $3.50.

Reviewed by Rev. Joseph C. Holbrook, Jr., Pastor, West Side Reformed Church, Chicago, Ill.

Does modern man feel meaninglessness in his life? Is there frustration, loneliness, grief and finally death? To these and many other problems Leslie Weatherhead, for 24 years pastor of the City Temple in London, England, presents his counsel in an intensely human and sympathetic way. A wealth of illustrations keep the book moving and keep the sermons lively.

Yes, it is a book of sermons, 26 of them, in fact, and most of them recent. This reviewer recalled, as he was reading them, the words of a panelist at a summer conference this year who was well known as a doctrinal and evangelistic preacher. This man said, "If those of you who knew me a few years ago could hear me today you would note that I have begun to preach more on the Bible's answer to the personal and psychological problems of men." From this book it appears that Weatherhead has been doing that all along.

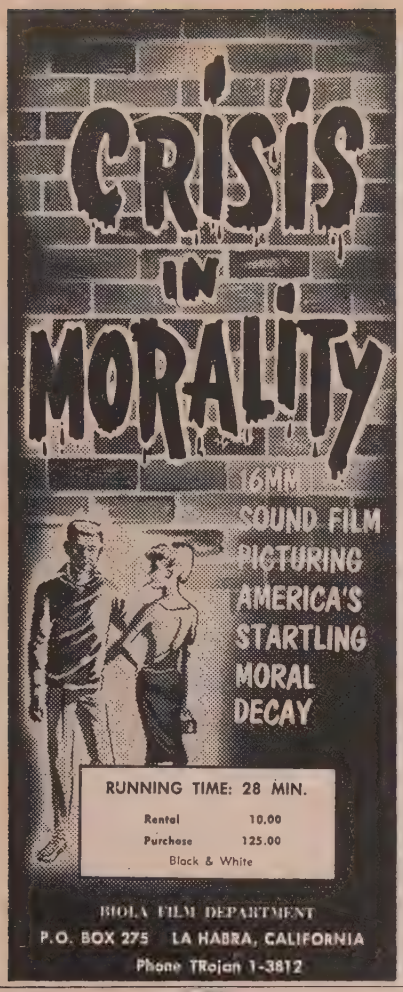
There is a strong appeal in many of the sermons to the skeptic. It is evident to an American reader that he is sending forth his message in an environment that is post-Christian. But the people who have lost their way in post-Christian England are just as lost as sinners anywhere, and increasingly our own country is moving in this direction.

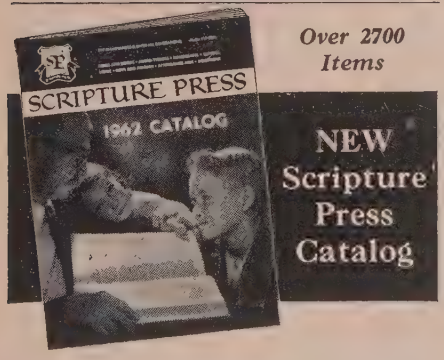
For evangelicals the book leaves much to be desired. For instance, the Godward aspects of Jesus' atoning work are not once mentioned. It is as though the concept of sacrificial atonement did not exist. And of Leviticus he says, "Take your blue pencil and cross out huge chunks of Leviticus" (p. 93). Of Matthew's quote from Hosea, "Out of Egypt have I called my son," he says, "This is nonsense to us" (p. 76).

These are but two of a host of statements that demonstrate that Weatherhead could hardly be classified as an evangelical. But this ought not to blind us to the fact that we have here material preached by one of the great preachers of our day. Some of us have learned a few things from watching Fulton J. Sheen on television. And others have picked up some pointers from Harry Emerson Fosdick. Weatherhead's sermons speak to the questions people are asking in our day. Do ours do as well?

STRUCTURES OF PREJUDICE by Carlyle Marney. 256 pp. Abingdon Press. $4.50.

Reviewed by William H. Bentley, a Christian social worker in Chicago





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and a graduate of Fuller Theological Seminary.

This book is an extremely well organized and cogently argued thesis that prejudice in both personal and group manifestation can adequately be explained in terms of four basic structures around which it crystallizes and through which it expresses itself.

These structures are: *materialism,* "that view of reality which reduces everything in the world to matter" (p. 24); *provincialism,* "the loss or absence or distortion of one's critical faculties with respect to one's environment" (p. 77); *institutionalism,* "the creation of or the acceptance of previously created vehicles to hold one's values accompanied by a subsequent veneration of the vehicle above its contents" (p. 123), and *individualism,* "a bastardized version of ancient hedonism wearing the garb of modern democratic idealism which claims for itself the same goal of classic Eudaemonism; that is, self realization as the end of man" (p. 198).

Undoubtedly each of these rallying points for prejudice possesses valid claim to be a reflection of some part of reality. Dr. Marney is not unaware of this. Indeed it is not the structures themselves which he criticizes so much as it is the wrong use made of them. Each one in some way or the other, in addition to the portion of truth it possesses, likewise functions to limit reality. Because prejudiced men find in these structures ample means for expressing their prejudices, they become fit organizing points for truncated views of reality, the atmosphere in which prejudice thrives.

What is the answer Dr. Marney gives to the questions raised by his analysis of prejudice in culture? A judgment of all values in the light of full reality, which removes the main crutch of prejudice, the atmosphere of partial truth. For it is more basic than mere physical facts, broader than artificially limited viewpoints. fuller than mere formal value complexes and far richer in full personality potential than can be found in much of the modern day emphasis upon "self-only" ethics.

This book is recommended reading for all who seek fuller light on the nature and workings of prejudice in contemporary culture.

SEX AND THE CHURCH edited by Oscar E. Feucht. 277 pp. Concordia Publishing House. $3.50.

Reviewed by Henry Pucek, senior conciliation counselor for the Los Angeles County Superior Court.

The words "sex" and "church" might seem to some to be mutually exclusive—or at least poles apart. But the main thrust of this book, a solid research compendium prepared by a group of Lutheran scholars, is to show that the church cannot—in this day of almost universal discussion on the subject—ignore sex. The stated purpose of the book is to show that the Lutheran Church is taking a more positive attitude and giving a more complete theological treatment on the matters relating to sex.

The book covers the biblical teachings and attitudes concerning sex, and then follows the influence of the various eras of thought upon the Christian attitude toward sex. It recognizes the secular influence upon the church today and attempts to establish a guide for Christian thought upon the subject.

The authors do an excellent job of covering the subject of sex from the socio-religious-psychological perspective with a thoroughness that gives pastor, teacher and counselor a well-organized research tool when he discusses or teaches the Christian attitude toward sex. It should not be used as a rule book, but as an adjunct for any counselor seeking to develop further his own frame of reference on the subject.

The book contains no sensationalism but deals with the subject in a wholesome, scholarly way. One conclusion drawn from the Scriptures is that sexual pleasure within the accepted scope of marriage is right and God-ordained. In other words, sexual intercourse apart from procreative purpose is regarded as Scripturally permissible. This is more significant than might appear at first glance, for there have been times—the period of prevailing Puritanism, for example—when the church attitude generally was to frown on sex apart from reproduction.

Sex education is right and necessary, the book says, and it wholeheartedly condemns any sexual activity outside of marriage—as well as sexual deviation.

That there may be some widely divergent views between the church attitude and secular sociological thinking is evidenced in the discussion on sexual aberrations (i.e.: discussion on masturbation.) It is significant, therefore, that the authors have included a whole chapter on the secular sociological views on the subject of sex so that the reader may be able to draw his own conclusions. This thoroughness is evidenced throughout the book.

While the book is written by Lutheran scholars and appears to be primarily for Lutheran consumption, it can readily be used by any individual needing an extensive research "manual" on the subject of sex. It is a valuable and necessary book for everyone active in Christian teaching and counseling.

REFUGEES

(Continued from page 11)

Free Will Baptists are among those who work with the Cubans but are not associated with the inter-church refugee relief committee. They have one Cuban congregation which was begun before the refugee situation developed but has received new impetus in recent months. For the first time in four years of moving from place to place this 120-member congregation now owns a building in which to hold services. The pastor is a Cuban national.

Rev. Thomas Willey, Jr., a former missionary in Cuba who has worked with the congregation, observed that the services are reaching older Cubans who are not comfortable in the English language and very young Cubans who hear only Spanish at home. The school age children who are learning English are slowly being integrated into American congregations, he said.

Many of the Pentecostal congregations among the Spanish-speaking people have no connection with any American church and often do not last more than a month or two. There have been more than a dozen such groups but only one of them has had any stability. It is the one directed by Rev. Robert Dominguez and actually is the oldest Spanish work in Miami. It has been in existence for eighteen years but has never exceeded a membership of one hundred.

The Seventh-day Adventists congregation of 79 members emphasizes the fact that Miami's Spanish-speaking residents are not just Cubans. Ten nationalities are represented in that two-year-old congregation, although Cubans predominate.

While the American churches are split on the policy of whether to integrate the Spanish-speaking or keep them as separate congregations, they are agreed that if the Cubans are active in church here that they are likely to be active if and when they return to their homeland. They are also agreed that the refugees present a wonderful missionary opportunity. Many of the formerly wealthy Cubans are turning to the church for the first time as they are realizing their need for both spiritual and physical help.

And those leading the Spanish work are also agreed that the American churches are not doing enough to take advantage of the need and the opportunity presented by the Cuban refugee situation. Unfortunately, evangelicals have done the least to meet the challenge.

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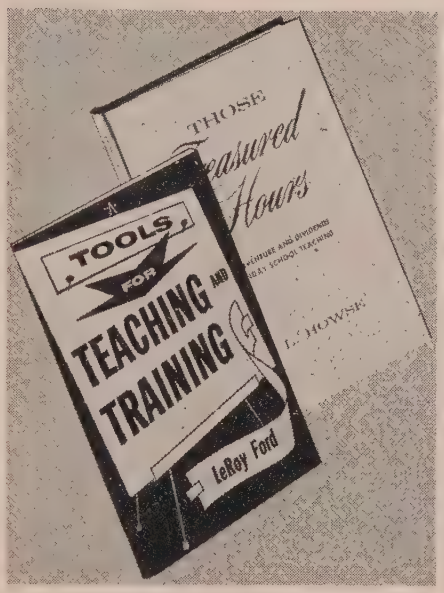

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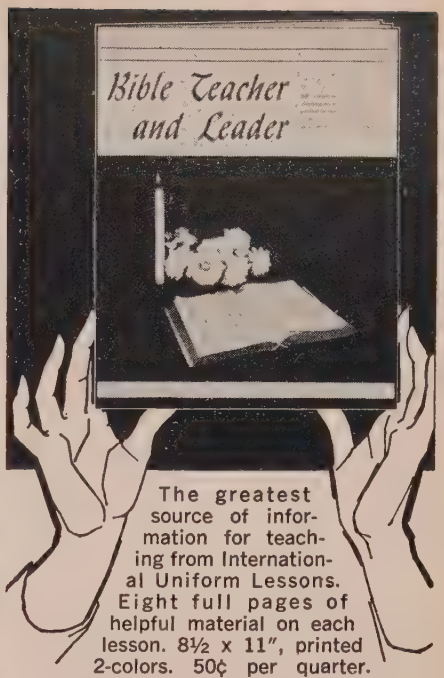
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A specially inscribed Bible was presented to FBI director, J. Edgar Hoover, (right) for his life-long interest in Sunday school. With him are, Dr. Lloyd H. Knox (center), president of the NSSA, who made the presentation and Dr. Clate Risley (left), executive secretary of the NSSA.

FBI Chief Honored by NSSA

RECENTLY HONORED by the National Sunday School Association for his interest in Sunday schools was Mr. J. Edgar Hoover, director of the Federal Bureau of Investigation. At that time he was given a specially inscribed Bible by Dr. Lloyd H. Knox, president of the NSSA, and Dr. Clate Risley, executive secretary of the NSSA.

Mr. Hoover was lauded for his unstinting support of the Sunday school movement and his help in making its role as a character building force known in our nation. "Yours has been a sure voice *for* the best and *against* the worst . . . . Your words have given urgency to our efforts and have helped our nation to become more aware of this educational movement as a character-building force," said Dr. Knox.

Midwest NAE Convention, Nov. 11

THE ANNUAL MIDWEST regional NAE convention will be held at the Edgewater Beach Hotel in Chicago on Saturday, November 11. The theme of the conference is "The Christian in the Communist Conflict" and will feature special workshops on this problem as well as government service.

Among the speakers will be Governor Norman Erbe of Iowa, Representative John B. Anderson of Illinois, Herbert Philbrick, a former FBI spy in the Communist party, Don Gill of NAE's Washington office and Dr. Richey Kamm of Wheaton College.

The special feature of this year's convention will be the presentation of an award to an outstanding Christian civic leader. "Nominees for this honor," said Mr. Anderson, "will be judged on the basis of the extent and scope of their service to their community as well as their distinctive Christian testimony in a position of leadership."

Evangelical Newsfront

evangelism

Graham to Come to Chicago

BILLY GRAHAM will hold a city-wide evangelistic campaign in Chicago early next summer. Offices for the midwest crusade were opened here early in September by the Rev. Walter H. Smyth of the Graham team who will serve as crusade coordinator. His immediate task will be to arouse prayer support and set up organizational machinery for a series of meetings which are expected to be the biggest in Graham's career.

Already engaged for the month of meetings which will begin on Memorial Day are the McCormick Place exhibition hall which seats 45,000 where the campaign will open. The last two weeks will be held in Soldiers' Field which seats 160,000 people. Newly completed expressways also give ready access to these meeting places from all parts of the city. Total attendance is expected to exceed over one million. The estimated cost of the crusade is expected to be half a million dollars.

Three years in planning, this crusade is sponsored by a laymen's group headed by Henry J. Taylor, chairman of the board of Club Aluminum and a prominent Methodist layman. Serving as chairman of crusade executive committee is Dr. August Hintz, pastor of the North Shore Baptist Church in Chicago. Cooperating in this effort are nearly 700 churches representing over forty denominations.

public affairs

Crime Rate Highest in History

THE YEAR OF 1960 was the blackest in our history according to the latest crime report issued by J. Edgar Hoover, director of the Federal Bureau of Investigation. The crime rate of last year was up 14 per cent from the year of 1959.

The actual number of crimes reported to police was 1,861,000, an increase of 230,870 over the record set in 1959. Most revealing of all was the fact that in the last ten years crime has nearly doubled while the population has gained only 18 per cent in that time. This means that the per capita crime rate is now 66 per cent higher than ten years ago.

Accounting for the largest share of this increase in crime were juveniles. They accounted for nearly all the increase in crime last year. Among the most frequent crimes of juveniles are forgery, counterfeiting, drunken driving, assaults and burglary.

Pass Anti-Gambling Laws

STRINGENT ANTI-GAMBLING measures have been passed by the House of Representatives in an effort to effectively deal with the problem of organized racketeering. The three measures passed were three of six requested by the Kennedy administration.

Under the law passed by the House it will be illegal to transmit bets and related information by telephone or telegraph across state lines, the transportation of betting equipment such as slot machines and roulette wheels and necessary travel in the interests of racketeering enterprises will also be prohibited.

These measures according to the Attorney General, Robert Kennedy, will do much to eliminate gambling by drying up their source of revenue. They will also help state and municipal officials in their crackdown on local racketeers.

Private School Enrollment Up

ENROLLMENT IN NON-PUBLIC schools will be up 200,000 over a year ago according to the U. S. Office of Education. This means that one child in six will attend a non-public grade school while one high school student in nine will go to a private or parochial school. At the same time enrollments in public schools are expected

to be up some 900,000. College enrollments will go up 300,000 to bring the total number students in the U. S., kindergarten through college, to a new high of 49,300,000.

The number of students in nonpublic elementary schools is to be about 5,300,000 and in high schools to 1,200,000. College enrollments will reach 4,300,000 as compared with 4 million a year ago. Of that number of college students nearly one million are in church-related institutions.

Surplus Sales Not Church Aid

THE SALE OR GIFT OF military surplus items to church related schools is not federal aid to parochial schools an NAE spokesman said in Washington recently. This position was stated by Don Gill, NAE associate secretary of public affairs, in answer to Sen. Barry Goldwater who held that such a practice had created a precedent for a broad program of federal aid to church schools.

Disposal of surplus property was never meant as aid to church schools and was never so understood by the American public said Gill. It was only made available after public schools and government agencies indicated that they had no use for it. Also, he said, no other organizations but schools would have been able to use such surplus items as barracks and quonset-type huts which were used for temporary dormitories, classrooms and gymnasiums.

Gill's statement was made in answer to Goldwater's release of a list of religious groups who had received military surplus items. He cited it as a precedent for a permanent program of federal aid to church schools through loans and grants.

Religion in Public Schools

IT IS LEGAL to sing Christmas carols and Hanukkah songs in New Jersey public schools and for children to repeat the verse of a Psalm before drinking milk daily. This ruling was made by the New Jersey commissioner of education in response to a charge by two parents that such practices violated the constitutional rights of their daughters.

The state official said that it would be hard to exclude the religious hymns from the music curriculum of the school and that they are a part of our basic national heritage. The repetition of the psalm was not necessarily a religious exercise, he held. Furthermore, he pointed out that "children who hold unique ideas and beliefs will probably have to carry a burden of distinctiveness as a consequence."

Another legal decision by Michigan's

Where to Find

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news in brief

First Christian TV Station: Scheduled to begin broadcasting this month is WYAH-TV, Norfolk, Va., the nation's first non-commercial Christian television station. It will be on daily from 7 to 10 p.m. and from 1 to 7 p.m. on Sundays. Programming will consist of filmed live programs. It will feature religious films, drama, choral groups and hourly newscasts. The estimated number of UHF sets in the area equipped to receive this station is 100,000.

Seek Bible for Indonesia: The American Bible Society has issued an urgent appeal for $250,000 to supply Bibles for Indonesia. Beginning in December an embargo will be placed on Bibles and other books published in the Indonesian languages. This ban was imposed as a means of strengthening the economy.

A later report tells that a quarter of a million Catholic Bibles have been ordered by the Indonesian government for distribution to Catholic families in that Moslem country. This has been taken as evidence that the government is taking a genuine interest in religious minorities in that country.

Laymen's Group Merge: In mid-August the Fishers of Men, Inc., of Toccoa, Ga,. was merged with the Christian Business Men's Committee International. The Fishers of Men were first known as Billy Sunday clubs when they were founded in 1918. The two groups will be meeting for their first joint convention in Montreal, Oct. 18-22.

Jehovah's Witnesses Arrested in Greece: Nine members of the Jehovah's Witnesses were arrested near Berea, Greece for meeting without the required police permit. Others of the 100 who were at the meeting escaped arrest. Recently the Greek Orthodox Church also prohibited the translation of the Bible into more modern Greek to insure its purity.

Build New Church in Yugoslavia: Baptists in Yugoslavia with the help of Southern Baptists from the US recently built a new church in Central Serbia which is 100 miles away from any other Baptist church. Yugoslav Baptists number about 4,000 and have 30 churches served by about twenty full-time pastors.

Baptists Double Under Reds: Baptists in Kazakhstan area of Russia have "doubled their membership during the past five years and under the very noses of Party and Komsomol (young Communist) organization," said a Red magazine. It attributed success to the Baptists because "they fight persistently for every man and lure into their sect not only older people, but younger ones as well." The magazine also noted Moslem strength in the same area was also growing.

Ministers Win Crime Fight: Ministers in Newport, Ky., led a fight against organized crime in that city in which all city officials except one were indicted by a grand jury. Much of the information on which the indictments were based had been gathered by the ministers' group with the help of interested citizens. The governor also sent state officials into the town to investigate the situation. The local police chief who was one of the targets of the anti-vice campaign retired in the midst of the investigation.

Orient Crusades Changes Name: Due to the continued growth of expansion of its work Orient Crusades has changed its name to Overseas Crusades. They are now active in Latin America as well as the Orient. They sponsor pastors' retreats, assist in church evangelism and have an extensive correspondence school ministry.

ELO Workshop Set for Dec. 4-7: The annual Christian literature workshop held by Evangelical Literature Overseas will be held in Wheaton, Ill., Dec. 4-7. Workshops will be conducted on all phases of literacy work by Dennis Clark of India, Bill Deans of the Congo and many other Christian literature experts. Full details may be obtained by writing to ELO, 1825 College Ave., Wheaton, Ill.

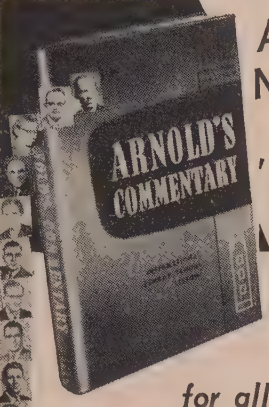
Captive Church Has Small Following: The "patriotic" Catholic church which was set up by the Communist regime in Red China has only a small following according to a Vatican source. The great mass of priests and lay followers have rejected the puppet church and are called "enemies of the state."

Dallas Seminary Enrolls 315: Dallas Theological Seminary has just begun its 38th year with a total enrollment of 315 students. This year's entering class of 83 students comes from 26 states, Cuba, India and Singapore. Leading the representation is California with 14 students followed by Texas with 12 and Michigan with six.

Jewish Life Down in Russia: Jewish life in Russia is virtually at an end according to the editor of an American Jewish newspaper who just returned from a tour of that country. He found only one synagogue in even the largest Jewish centers and they were used almost exclusively by old people. Young Russian Jews will have nothing to do with the Jewish religious life apparently for fear of discrimination.

Birth Control Pills and Morals: New birth control pills which can be a great asset to planned parenthood can also be a dangerous device for young people says a Kansas City marriage counselor. He warned that easy access to them will remove the fear of pregnancy from pre-marital sex relations and that therefore churches should strengthen their teaching on the need for sexual purity.

ARNOLD'S COMMENTARY



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state attorney general now makes it possible for Bible clubs and religious groups to use public school buildings if their classes or services are held during "off hours." Such activities are under the control of the local school board and no use may be made of school machinery or organization to secure attendance of students during such off-school hours. Groups using school facilities would also have to furnish their own supervision.

The dismissal of public school students for released time classes in churches or other suitable location was approved by the attorney general in Kentucky. He made the ruling at the request of a pastor who wanted to know if he could have confirmation classes during that time. In New York a state court of appeals ruled that it was legal for teachers to lead their pupils in a non-sectarian prayer. This had been recommended by the board of regents and was contested by a group of parents.

Chaplains Needed in Army

ADDITIONAL CHAPLAINS are needed immediately to provide religious services in the army, according to Major General Frank A. Tobey, chief of army chaplains.

The need has arisen, he said, because of the current build-up of the army and the call of thousands of men to active duty. Because chaplains are volunteers it is necessary to issue a call for them.

The biggest need of the moment is for more Roman Catholic chaplains, said Chaplain Tobey, since there already was a great shortage of them before the present emergency. Also in great need are more Jewish and Episcopalian chaplains. However, with the recent expansion of the armed forces numerous other vacancies exist.

Young men under 33 years of age who are interested in this ministry should contact the office of the chief of chaplains or the nearest army corps headquarters.

This missionary couple who had been forced out of the Congo last summer received the first baby placed in Orange County, Calif., by the Evangelical Welfare Agency of Whittier. The EWA serves the Los Angeles area and is an affiliated agency of the NAE.

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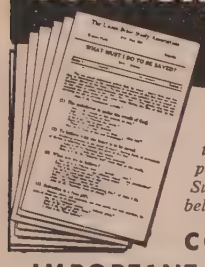

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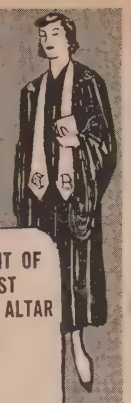

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world-wide

Berlin—a Divided City

THE ERECTION of a brick wall along the border between the East and West zones of Berlin has left it a divided city. The flow of refugees who formerly had easy access to the West has now been cut off. Mission workers who ministered to them in the reception centers found this door closed to them and were forced to seek new opportunities in Berlin or West Germany.

Leaders of the Evangelical Church which ministers in both sectors of the city said that the sealed border had crippled but not stopped their work. They also unveiled an emergency plan drawn up two years ago which would split the church into two units so that they could carry out their work as usual.

Bishop Otto Dibelius urged Berliners not to "succumb to bitterness and the feeling of hate." And indicative of the times, the German Bible Societies annual report showed that more people were buying the scriptures than at any time since the war. Bible distribution in Germany last year hit a new post-war high of one and a quarter million copies of Bibles and Scripture portions.

Cults Active in Okinawa

THE INVASION OF cults from Japan and the United States and the tendency of people to respond to the gospel message in direct relation to their current political attitude toward the U. S. is making mass evangelism much more difficult in Okinawa than five years ago.

One of the latest cults to come to Okinawa is Sokagakkai, a form of Buddhism, which is violently anti-Christian and hopes to drive Christianity from the island. Recently two members of this cult were elected to important municipal posts by their adherents despite no previous political experience. The goal of this cult is to capture Japan in ten years and the world some decades hence.

Tent meetings have also been attacked by Okinawans who were dis-

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tressed by the American position on Japan's claim to the island by "residual sovereignty." It is recognized that the church must lose its identity with Western culture if it is to be received readily. Yet, despite this trouble opportunities for personal evangelism seem greater than ever.

Massacre in Mexico

LATE IN JULY seven members of a Protestant family of Mazateca Indians living in the state of Oaxaca, Mexico, were murdered by a mob of fanatics. The killing took place on a night when a band of armed men forced their way into the house and killed everyone there but a small baby.

Those slain were members of a church established in that area by the Church of Pilgrims, an affiliate of the Pilgrim Holiness Church in this country. The incident was reported by a Mexican pastor who said that they had twelve congregations in that area. Despite some persecution and opposition to the gospel the work was carried on.

This particular incident had its beginnings two years ago when a large family in San Miguel was converted. Authorities in that town bothered the family and ordered them to leave the Catholic church. In June they named one of the men of the family as a steward in the local church. However, he refused the position saying that he was not a Catholic.

A few days later a band of a 100 armed men came to the house at night and killed everyone there but the baby. The dead included the mother, a 27-year-old son, an unmarried sister and a daughter-in-law and her three girls aged seven, four and two years. The baby survived in her mother's arms. Before leaving, the mob ransacked the house for money and clothing and left the bodies where they had fallen.

Coming home to this sight the next morning were the oldest and the youngest sons who had spent the night keeping watch over their cornfield as it was ready to be harvested. "Now," said the pastor, "the authorities are demanding that these two brothers pay a big price for the burials, and if they do not, their crops and everything else they have will be confiscated. Our hearts are heavy over this crime, but we know God is able to see us through."

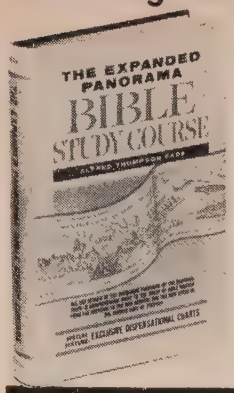
Pastors Meeting in Guatemala

APPROXIMATELY 1,500 evangelical ministers from Central America are expected to attend a pastors retreat in Guatemala during the third week of January, 1962. This event is sponsored by World Vision and is being coordinated by the Latin America Mission.

Rev. Juan M. Isais, the LAM representative in charge of the retreat, says that interest in it is so high that the site originally chosen had to be abandoned in favor of a large convention site in Guatemala City.

At the same time LAM leaders announced that the Evangelism-in-Depth campaign which was to follow the ministers' retreat in Guatemala has been canceled indefinitely. In the meantime the mission will be developing material and plans for an expanded program of mass evangelism in the many countries where it had been asked to conduct such programs.

Charting the Scripture's glorious highway



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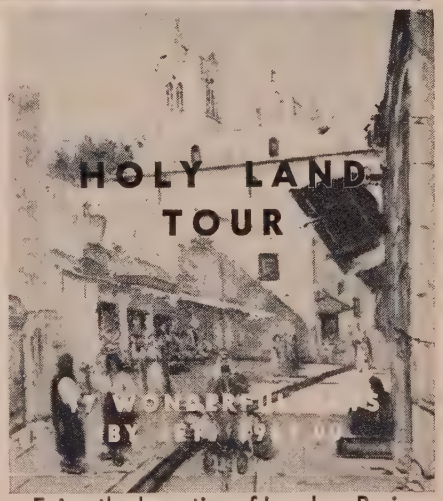

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The reason for the postponement of the Guatemala crusade was the present ill-health of LAM's general director, R. Kenneth Strachan, and a financial deficit from the campaign in Costa Rica which was just recently concluded.

Ex-Pilot Ministers in Far East

COL. ROY LECRAW, an ex-fighter pilot who commanded a jet fighter wing in Japan during the Korean war, is now ministering in Japan and other countries of the Far East. His mission on this tour of Protestant churches in the Orient is to awaken Christian laymen to their responsibility in witnessing for Christ, tithing and prayer.

He is a member of the board of the World Evangelical Fellowship and is making this trip at the request of the churches abroad. In 1959 he toured Japan as a member of a team for the Japanese Protestant Centennial.

Col. LeCraw feels that Japan is the most strategic country in the Far East today and perhaps also the most difficult for missionary work because of its high intellectual standards and the people who are so materialistic and proud. Less than one per cent of the people have been reached with the gospel and there is great potential for evangelism.

In analyzing the situation in the Japanese church today, he said, "it is full of women, children and old people, but very few are the substantial business and professional men who are needed for their influence and ability to support the church morally and financially."

A former mayor of Atlanta, Col. LeCraw is an attorney who has long been active in his denomination (Southern Presbyterian), as a speaker on missions and church extension. Recently he spent three years as director of a denomination-wide "Crusade for Progress" which sought to raise money for church projects, revive church life and build new churches.

The World Evangelical Fellowship which he represents is an interdenominational and international organization dedicated to uniting evangelicals around the world. In this country the NAE serves as the local arm of the WEF. Other evangelical groups in more than 20 countries around the world are also members of the WEF.

Suggest "Tithe" of Priests

LEADERS OF MAJOR Roman Catholic orders in the United States have been urged to "tithe" their present membership in order to provide 20,000 priests, brothers and sisters for Latin America within the next ten years. This plea was made by a Vatican representative for Latin America at a meeting of American Catholic leaders at Notre Dame University.

Currently, the 41 million Catholics in this country are served by 200,000 Catholic clergy and lay personnel in religious orders in contrast with the considerably less priests and nuns in Latin America who serve 180 million Catholic constituents. Urgency was added to the request by a speaker who warned that "the critical hour has come" for the Catholic church in Latin America.

missions

TEAM Seeks 300 Candidates

THE EVANGELICAL ALLIANCE Mission has issued an appeal for 300 new missionaries for all types of missionary service. Among the areas of their greatest need is New Guinea where they could use fifty new missionaries immediately. Many others are needed for India, Japan, Pakistan, France, South Africa and other fields according to Dr. Delbert Kuehl, candidate secretary for the mission.

"Despite the fact that there are more young people than ever in our Christian schools, the need for qualified men and women for missionary service becomes more and more acute," said Dr. Kuehl. The heart of the problem appears to be that we as Christian parents fail to impart to our children a sense of something that is greater than security. We neglect to teach by word and example that God can supply all our needs in a world of uncertainty. And, as we all know, the life of a missionary does not offer much worldly security."

TEAM's greatest need in missionary candidates is for "men and women who are well trained in the Word of God who can do evangelism, Bible teaching and plant new churches." The need for doctors, nurses, teachers and other specialists is continuous though not so urgent on most fields. TEAM presently has 825 missionaries on sixteen foreign fields.

"Despite the talk of closing doors," said Dr. Kuehl, "we have many new areas in which we may preach the gospel. Since World War II we have been able to enter eight new fields including Dutch New Guinea, a new area of India, a large region of northwest Pakistan and recently the Trucial-Oman states in Arabia. Formerly some of these areas were closed to the missionaries. If we had the new personnel to fully occupy these fields I am sure the Lord would supply the means."

Missionary Convention at Urbana

MORE THAN 5,000 students, missionaries, pastors and friends are expected to attend the sixth International Student Missionary convention which will be held at the University of Illinois in Urbana, Dec. 27-31. Among the speakers will be Dr. Billy Graham, Dr. Eugene Nida, Dr. Clyde W. Taylor, Mr. Festo Kivengere, an Anglican educator from Uganda, and Rev. Subodh Sahu, an evangelist from India.

The convention is being sponsored by the Inter Varsity Christian Fellowship, the Nurses Christian Fellowship and the Student Foreign Missions Fellowship, in cooperation with more than a hundred foreign mission boards. Full information on the event may be obtained by writing to IVCF, 1519 N. Astor, Chicago 14, Ill.

Japan Missions Organize

A NEW EVANGELICAL group, the Japan Council of Evangelical Missions, has been organized by twenty-three mission groups in that country. Its purpose is to promote the widest possible cooperation among evangelicals on

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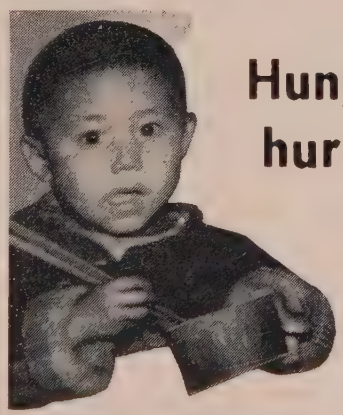

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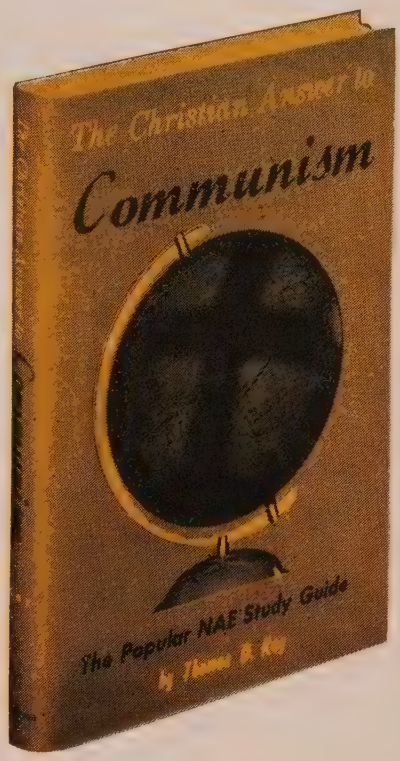

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both mission and national church levels.

Rev. David J. Hesselgrave of the Evangelical Free Church is president of the new council. Other members of the board are representatives of the Conservative Baptists, Church of the Nazarene, Worldwide Evangelization Crusade, Christian and Missionary Alliance, Japan Evangelical Mission and the Scandinavian Evangelical Mission in Japan. The next meeting of its plenary council will be held late this month.

Mission Field Notes

CHRISTIAN WRITERS in Spain met recently for a workshop on Christian literature. Despite the fact that production of such literature is illegal more than twenty young writers attended. Their instructor was Jose Grau, the editor of the country's only non-denominational evangelical paper, who is currently facing trial for having written and published "clandestine literature" (evangelical literature).

A VISA RENEWAL REQUEST for a Church of Christ missionary in Israel has been denied by that government. The missionary, Ralph T. Henley from Chattanooga, Tenn., had been the object of harassment by Israeli citizens and officials because of his missionary activity in Jerusalem. He said this action was politically inspired by religious parties who would "like to sweep the country clean of Christian contamination."

TWO AFRICAN MISSIONARY couples from the Nigerian Baptist Convention recently began their work in a bush country section of the newly independent nation of Sierra Leone. This is believed to be the first mission effort sponsored by a group of African Christians in a country other than their own.

PORTUGUESE SECRET POLICE recently arrested four more Methodist missionaries in Angola. The charges against them are unknown. Denominational officials say that it is a part of a continuing campaign to harass Protestant missionaries.

denominations

Bible Presbyterians Change Name

A DENOMINATIONAL NAME change was approved by the Bible Presbyterian Church at their 25th general synod which was held in Tacoma, Washington, late in July. Henceforth they will be known as the Evangelical Presbyterian Church. Reason for the name change was to avoid confusion with the Bible Presbyterian Church of Collingswood, N. J., which formerly was associated with it. The Evangelical Presbyterian group has about seventy churches throughout the country.

Elected as moderator of the group is Dr. John M. L. Young, president of the Japan Christian Theological Seminary of Tokyo. The new stated clerk is Rev. Robert Hastings of Wheaton, Ill. The church also stressed its premillennial position and issued invitations to groups desiring affiliation.

Assemblies of God Meet in Portland

THE ASSEMBLIES OF GOD meeting in Portland, Ore., for their 29th biennial business convention launched a full-scale campaign to double their size in the next decade. They now have 8,300 churches and somewhat over half a million members. The immediate goal is to start 500 new churches next year in a plan called "Operation Breakthrough." In other action they:

Made changes in their doctrinal statement for the first time since 1916 to strengthen their position on the inspiration of the Bible and the deity of Christ and His work.

Also authorized was the first building, a combination chapel-auditorium, on a new campus for Evangel College near Springfield, Mo., as well as the beginning of a new graduate school of theology.

Plans were laid for the establishment of a new television commission which would seek to find ways to use and develop a ministry in this field. It was thought that a local program might be developed and then later used nationally.

A resolution was passed asking the American courts to protect the rights of those who want Bible reading in public schools. They also condemned the practice of making dancing a requirement in schools while at the same time denying Bible reading to those who want it.

Re-elected to his second two year term as general superintendent of the Assemblies of God was Rev. Thomas F. Zimmerman. He also is president of the NAE.

Pentecostals Meet in Chicago

CHICAGO'S FAMED Moody Church will be the scene of the fall convention of the Pentecostal Fellowship of North America, Oct. 31-Nov. 2. The fellowship is made up of some 14,000 member churches from twelve different Pentecostal denominations. Attendance at this convention which will follow the theme, "Dynamics of Pentecost," is expected to be approximately 4,000. Leaders of the member denominations will be featured as convention speakers.

Churches Back Bible Program

ALMOST ALL of NAE's 38 member denominations and numerous cooperating churches have joined in sponsoring the NAE program to "Return the Bible to the Heart of the Nation."

"Early response to this new program of Bible emphasis has been most enthusiastic and we expect that it will be used in thousands of churches from coast to coast. Everywhere I go I find that pastors sense the need for a renewed Biblical emphasis in our church life," said Dr. George L. Ford, executive director of NAE.

The NAE program of Bible emphasis for 1962 seeks to focus attention on the Bible and our church life in four ways:

Bible reading—an effort to enlist million Americans to read the Bible through next year and to encourage public reading of the Bible.

Bible preaching—a sermon contest is being held for the best sermon on Dec. 10, 1961, Universal Bible Sunday, on the place of the Bible in the life of the nation. The first prize is an all-expense paid trip to the Holy Land.

Bible study—the encouragement of daily Bible study in homes and in

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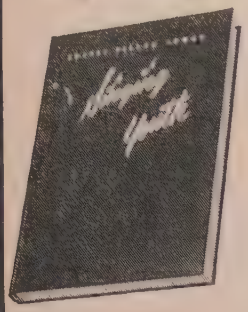

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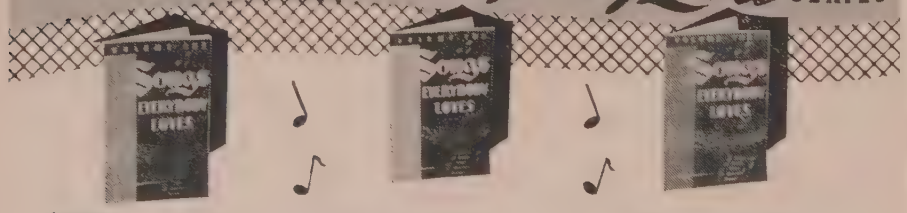

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Bible distribution—one million copies of the gospel of John are being made available to NAE churches for distribution by the World Home Bible League. The American Bible Society has made available films on Bible translation and Bible portions in foreign languages and Braille.

All of the materials for this program have now been printed and are ready for mailing. These may be obtained by writing to National Association of Evangelicals, Box 28, Wheaton, Ill.

sunday school

New NSSA Curriculum

THE NATIONAL SUNDAY SCHOOL Association's curriculum committee has developed a new series of lessons which will cover the whole Bible on a seven year cycle and will begin in 1965. This new and permanent plan of Bible study for Sunday schools was developed after years of research on Sunday school materials used in the 89 years since they were first developed.

In the new seven year cycle the whole Bible will be covered with sixteen quarters to be spent in the New Testament and twelve quarters in Old Testament studies. In this new curriculum the non-narrative portions of the Bible will be combined with the historical sections. This means that appropriate psalms will be studied along with the life of David and that New Testament epistles will be studied along with the history of the early church as found in the book of Acts.

The topical and the Bible book studies which proved so popular in the days past will be continued in the new plan. When first introduced in 1965 the studies will begin with Genesis and then move to a climax seven years later with a series on the book of Revelation entitled "Christ, the Triumphant Lord."

MBI Offers Adult Study Program

MOODY BIBLE INSTITUTE'S correspondence school has just released a new adult Bible program for use in churches, institutions and by individuals. This new program makes it possible for churches and other groups to offer a complete curriculum of Bible study materials. Through it students may thus be able to acquire a broad Bible knowledge over a period of time or pick special areas of interest to meet particular needs.

Under this program called "Give Adults an Opportunity to Learn" the regular Moody correspondence courses are taught by a teacher to a class which meets at regular intervals. In between the sessions the students do their lesson preparation and take the exams which are then sent in and graded by the Moody correspondence school staff.

The courses offered under this program range from basic introductory Bible courses to more advanced ones which carry credit in MBI's day school. The areas covered include Bible doctrine, survey, Bible book-study, missions, prophecy, church history and Christian education.

personalia

Dr. William F. Kerr has been named as the new dean of the faculty and professor of theology at the San Francisco Conservative Baptist Theological Seminary. He succeeds **William G. Bellshaw** who is pursuing his doctoral studies in addition to continuing his work as professor of New Testament.

Rev. Vernon Mortenson has been named as the new general director of The Evangelical Alliance Mission (TEAM). He was formerly assistant general director under **Dr. David H. Johnson** who has reached retirement age.

Dr. James Daane, an editor of The Reformed Journal and a former Christian Reformed pastor, has been named as a new editorial associate by Christianity Today.

Dr. D. Reginald Thomas, pastor of the First Presbyterian Church in Germantown, Pa., has been chosen to succeed the late Dr. Donald Grey Barnhouse as speaker on The Bible Study Hour broadcast from Philadelphia. He was born in Wales and came to this country in 1955. Chosen to succeed Dr. Barnhouse as pastor of the Tenth Presbyterian Church in Philadelphia is **Rev. Mariano DiGangi,** pastor of the St. Enoch Presbyterian Church in Hamilton, Ont.

John B. McCabe has been named as the new advertising director of Christian Life Publications in Chicago. Until recently he was with the Hitchcock Publishing Company of Wheaton.

Bishop Fred Pierce Corson of Philadelphia was installed as president of the World Methodist Conference which met in Oslo, Norway, late in August. Previously he had served as president of the Methodist Council of Bishops in the U. S. and as vice-president of the World Methodist Council.

Rev. Claude Horton, assistant to the director of the Light and Life Hour, was elected conference superintendent of the West Ontario conference of the Free Methodist Church in Canada. He will supervise the work of 38 churches in the Ontario-Manitoba region.

Peter Deyneka, director of the Slavic Gospel Association, will spend November and December in a missionary tour of Latin America. While there he will take part in Russian broadcasts over HCJB and visit the Russian Bible Institute in Argentina. Joining him for special meetings will be his son, **Peter Deyneka, Jr.,** who has been working in Argentina.

Visiting the Free Methodist mission fields in Africa is **Bishop Leslie R. Marston.** In Ruanda Urundi he will help celebrate the 25th anniversary of Free Methodist work in that area.

Recently appointed at the Christian Medical Society was **William O. Lipp,** a graduate student at Northern Baptist Seminary, as head of the new communications department. **Henry Harvey,** a former youth director, is the new missions secretary, while **John Kullberg** is in charge of the missionary assistance program.

practical theology

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Edmund P. Clowney, S.T.M.

Under this professorial pseudonym, **Eutychus** of **Christianity Today** teaches courses in preaching, missions, the biblical doctrine of the church, and Christian education. This double life is reflected in his recent books, **Eutychus (and his pin)** and **Preaching and Biblical Theology.** He is also the author and editor of vacation Bible school courses.

John W. Sanderson, Jr. A.M., S.T.M.

On the record, versatility is Professor Sanderson's mark. His doctoral thesis at the University of Pennsylvania is on Plotinus; his teaching includes evangelism, worship, cults, pastoral counseling and Greek. In person his disarming friendliness makes his learning seem less formidable. He is a genuine counselor, a practicing theologian.

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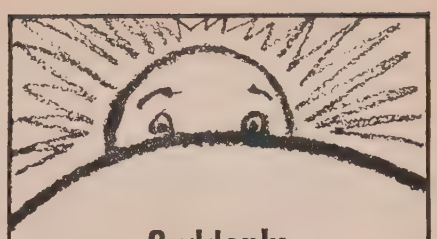

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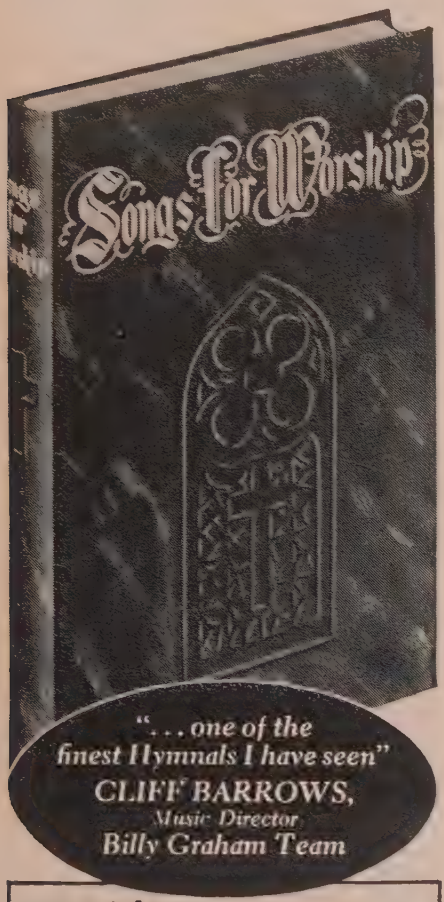

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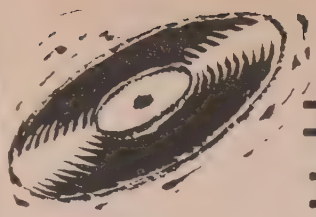

record reviews

■ THE LATEST addition to Word Records "Music of the Churches" series is *Music of the Church of God* (WST-8063-L$) featuring the Anderson College Choir. This fine group sings "with the Spirit and with the understanding." The hymns are standard for the most part; the performance is above average.

Rise Up O Men of God, My Father Watches Over Me, Let Not Your Heart Be Troubled, It Is Well With My Soul, I'm Redeemed, The Bond of Perfectness, Jacob's Ladder, Let Me See Jesus Only, Just a Closer Walk With Thee, All Hail the Power, Great Is Thy Faithfulness, There Is Not a Friend Like Jesus, Under His Wings, There Is Joy in the Lord, I Ought to Love My Savior, Lead On O King Eternal, I Am the Lord's.

■ THE NICEST kind of variety is found in a Word album, *The Southwestern Singers* (WST-8064-LP), featuring the a cappella chorus from Southwestern Baptist Seminary. Religious classics by Brahms and Sateran are presented on side one while spirituals and hymns are on side two. We heard it in stereo and the balance and flow between the speakers was excellent.

Create In Me O God, O Cast Me Not Away, Grant Unto Me, The Redeemer, Promise, Birth, Death, Resurrection, Ain'-a That Good News, Ole Moses Put Pharaoh in His Place, Elijah Rock, I Love Thee, When I Can Read My Title Clear, Holy Holy Holy.

■ THE LONDON Crusader Choir has the unique distinction of having sung to over a quarter-of-a-million men and women behind prison bars since the choir was organized in 1929. Their fine ministry is now made available to the American audience in a Supreme recording, *Now Thank We All Our God* (SM-1002). The director is Douglas B. Gray, famed for his work with the London Festival of Male Voice Praise.

Thine Be the Glory, And Can It Be, My Faith Looks Up to Thee, Praise Ye the Father, Rejoice Ye Pure in Heart, O Love That Will Not Let Me Go, To God Be All the Glory, The Spacious Firmament, Jesus Keep Me Near the Cross, Blessed Assurance, In the Name Most High, Now Thank We All Our God.

■ THOSE WHO have heard one or both of the first two albums of *Sixteen Singing Men* will welcome Volume Three, *Wonderful Peace* (ZLP-575), which has just been released by Zondervan Victory Recordings. This is definitely "mood" music, relaxing and smooth. Scott Douglass arranged the music and directed the group. Like the first two, this is delightful listening.

Jesus Keep Me Near the Cross, Lost In the Night, He Giveth More Grace, More Love to Thee, Rock of Ages, He's Got the Whole World In His Hands, This Is Why I want to Go, Jesus Led Me All the Way, Wonderful Peace, Wounded for Our Transgressions, Holy Ghost with Light Divine, Room at the Cross for You.

■ SONGS WITH the shepherd theme are featured in Bob Daniels' first record for RCA Victor. There is a warmth and tenderness in each song which is very appropriate to the title, *Oh Gentle Shepherd* (LPM-2334). An orchestra and the "Victor Voices" greatly enhance this album. It is Bob Daniels' best.

Oh Gentle Shepherd, Where He Leads Me, The Wandering Sheep, The Touch of His Hand on Mine, Jesus Is Calling, Step By Step, Bring Them In, Beside the Still Waters, Follow On, Saviour Like a Shepherd Lead Us, How Can I Be Lonely, The Ninety and Nine.

■ IF YOU'VE never heard a one-man quartet, you should get Glenn Jorian's *The Lord Gave Me a Song* (Zondervan 561) just for its novelty value. On two songs—with the benefit of multiple recording—he sings all four parts, on another he sings a duet, and on one accompanies himself with an obligato part on the trombone. On the other songs he sings solo with full orchestra accompaniment. In addition to its unique features, it's a nice listenable album.

My Saviour's Love, The Great Physician, On My Journey, I Surrender All, When God Speaks, The Breaking of the Bread, The Lord Gave Me a Song, Roll Jordan Roll, This Love Is Mine, God is So Wonderful, His Eye Is on the Sparrow.

■ THE SMOOTH blending of eight voices accented by the clear solo voice of their director will be found in a Christian Faith album (No. 1521) called *The Selma Shelley Octet*. The group has style and class, their performance is practically flawless, and the arrangements are effective.

When Morning Gilds the Skies, Praise Ye the Lord the Almighty, Majestic Sweetness Sits Enthroned, Blessed Be the Name, There's Not a Friend, Jesus Is Calling, Be Thou My Vision, Leaning on the Everlasting Arms, God of Our Life, Sun of My Soul, God That Madest Earth and Heaven, Now the Day Is Over, Sunrise.

■ COMMUNICATING the message seems to be Al Garr's special quality. Perhaps this comes from his long and successful evangelistic and pastoral ministry. This reviewer particularly enjoyed the title song in his new Supreme album (SM-1001), *Room at the Cross*. He is backed by the Paul Mickelson orchestra and choir.

Count Your Blessings, Blessed Be the Glorious Tidings, Moment By Moment, Someday Sometime, The Lord Is My Shepherd, Two Selections from Elijah, I Won't Have to Cross Jordan Alone, The Hem of His Garment, When I Met Jesus, I have Found a Hiding Place, Onward With Christ, Room at the Cross.

■ THE CLEAR, brilliant voices of Howard and Dorothy Marsh are featured in a Zondervan album (No. 573) titled *No Other Song*. These folks who have provided background music for dozens of artists are artists in their own right and have sung in 25 midwestern states. It's a real pleasure to hear them in an album of their own.

That's What He Did for Me, How Rich I Am, Pause for a Moment of Prayer, There's a New Song in My Heart, Thine Lord Would I Be, Rejoice Ye Pure in Heart, No Other Song, I thank You for Your Goodness, Love Divine, No Longer, Came Unto Me, May the Good Lord Bless and Keep You.

■ A CHRISTIAN Faith album (No. 8051) featuring the *Frank Gonzales Evangelistic Team* is terrific in Spanish (we presume there's an English edition although our review copy came in Spanish). Frank is a fine young Mexican preacher from Richmond, Calif., who also plays the trumpet exceptionally well. Ron and Evona Thomson make up the rest of the team and the fresh voices and spirited renditions on this album recommend it highly.

Since the song titles on our album are in Spanish we won't list them here, but you'll like this album in any language.

ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

Without locking doors and handcuffing people to their seats, how can we stop the Sunday school exodus?

I'm not sure which exodus you are referring to: the one so many churches have Sunday after Sunday between Sunday school and church, or the gradual constant leakage from the Sunday school? Both are of course exceedingly serious. Perhaps the answer to both is somewhat similar.

We must be aware of this exodus and care enough to do something about it. Seek to discover why people leave. You will be hitting in the dark until you have this answer.

Many junior high boys are lost to the Sunday school because the Sunday school never reached their fathers and these boys feel that it is kid stuff to go to Sunday school. Parents should be confronted with this fact. While many parents may not care to change their pattern of living for the sake of their children, some will.

Also, in some cases the Sunday school program is kid stuff. If so, remember that you can't interest and hold junior highs with a primary age program. It's true that junior highs aren't as big as they think they are, but they are more grown up than many parents and Sunday school teachers think they are.

A junior high student can learn anything anybody can learn if the material is presented interestingly and in words he can understand. Part of the overall-all answer lies in the total Christian education program of the church. Social activities must be provided as well as the basic teaching program.

Then in order to get children and youth to stay for the morning worship service you must keep them in mind when planning For this reason I recommend a children's church if proper leadership is available. A poorly operated children's church is worse than none at all, however, I would try to get children into the morning service of the church before I'd put them into a poor junior church. This should not be a continuation of the Sunday school hour but an entirely new program which emphasizes training and worship.

One last word, be sure the morning worship service, including the sermon, is worth staying for. A great message can best be expounded in simple terms that even very young people can understand. You will notice that a sermon which gets through to junior high boys and girls will also bring some lethargic adults out of their wanderings and cause them to pay closer attention to what is being said.

I've always felt that if the juniors and junior highs would be interested and you could get something across to them, some of the adults would learn too.

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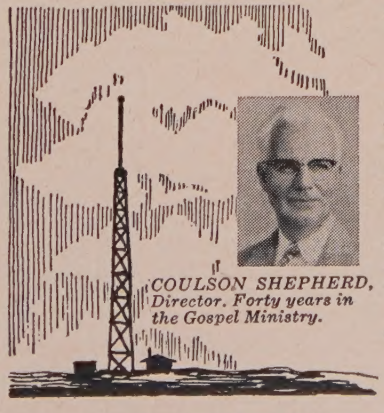

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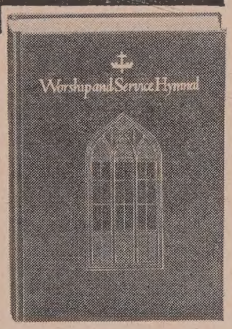

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More Love Needed

To the Editor:

I just renewed my individual membership in the NAE. Then I read your first editorial in *Action*. Just what are you united on? To contend? I would suppose that the kinship between the NAE and the American Council of Churches, though they differ on points, would be rather warm. Instead you blister it like you should blister the National Council of Churches.

If this is a sample of your editorials you may as well give that space to a member of the staff who is more Christlike in attitude. Both NAE and ACC have a common enemy—sin; both have the same objective—the preservation of the evangelical faith. They need to work side by side.

MENNO HARMS

Cherokee, Okla.

Patriotism Today

To the Editor:

Concerning the article "Is Patriotism Sinful?" how can a question such as this be discussed without a reference to the Scriptures? Since when does *man* decide what is sinful and what is righteous?

ARTHUR GLASSER
China Inland Mission
Philadelphia, Pa.

To the Editor:

The article, "Is Patriotism Sinful?" by Dr. George L. Ford, in the July issue is very worthwhile, especially in its emphasis on the indifference of mothers and fathers.

MRS. HAROLD FORD

Chicago, Ill.

To the Editor:

I am writing to ask your permission to reprint the article "Is Patriotism Sinful?" We feel that it is a timely article and would like to use it in the youth publication of the Open Bible Standard Churches.

EMMA LEE CLARK
Editor, The Overcomer
Eugene, Ore.

Learn About Communism

To the Editor:

I wish to commend you for your articles on communism. Please don't stop now. I would like to suggest a study of the life in typical communist countries such as Poland, Hungary, and also some non-Russian Soviet countries such as Ukraine and Georgia.

ALLEN BINCKLEY

Newark, Ohio

Thanks for Coverage

To the Editor:

The July issue of Action has just come to my attention and I am pleased to find the article "TV Transmitter Rescued from Scrap Pile Now on Mission Field." Thank you for this excellent write-up.

CLARENCE W. JONES
World Radio Missionary Fellowship
Talcottville, Conn.

Stimulated to Action

To the Editor:

"Your Letter is a Ballot" is one of the most stimulating articles I have read for some time. How may I obtain reprints to pass on to friends?

MARY L. HAMMACK

Salem, Ore.

Comments on Translations

To the Editor:

I just read the articles by Dr. Kalland and Dr. Hanke. On my desk is a copy of "The 1911 Bible" published by Oxford to commemorate the 300th anniversary of the King James. In it I find all the texts cited by Dr. Kalland corrected just as he says it should read. Why this edition is never mentioned in all the articles critical of the A. V. is a mystery to me.

CARL ARMERDING

Wheaton, Ill.

To the Editor:

As one of the translators of the Berkeley version I favor the project defended by Dr. Hanke as a good step for the immediate future and the proposal by Dr. Kalland as a measure for the distant future.

MARTIN J. WYNGAARDEN

Grand Rapids, Mich.

To the Editor:

The article, "The Bible in Today's Dialogue" which was in the August issue is outstanding. When a magazine becomes re-readable, it has reached a peak that makes it noteworthy.

ALBERT O. PLANTINGA

Melrose, Mass.

New Release Service

To the Editor:

Does Action have a news service whereby I could get evangelical world church news as soon as it happens? I am editor of a magazine published in the Kirundi language and need something like this for a people who are just learning to read. Praise the Lord the Old Testament has just been translated into this language.

JEAN CLEAVELAND

World Gospel Mission
Usumbura, Urundi

(Editor's Note: Yes, we have recently started the Church News Service which is sent to secular and religious papers.)

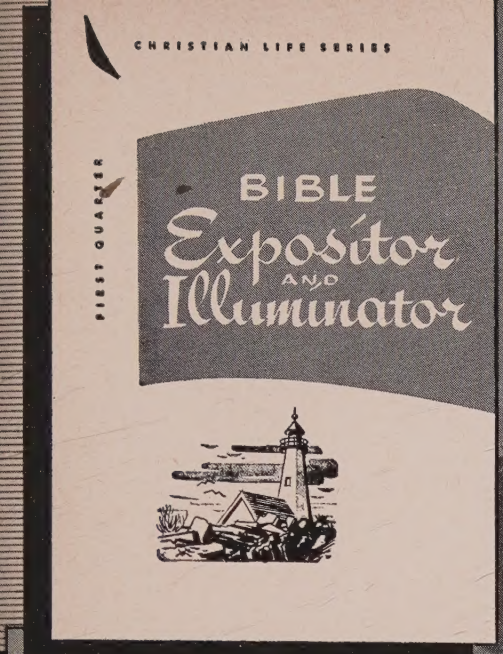
Use Materials in Classroom

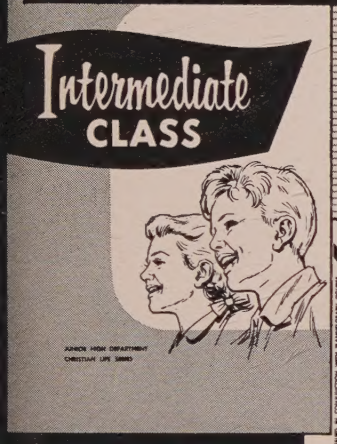
To the Editor:

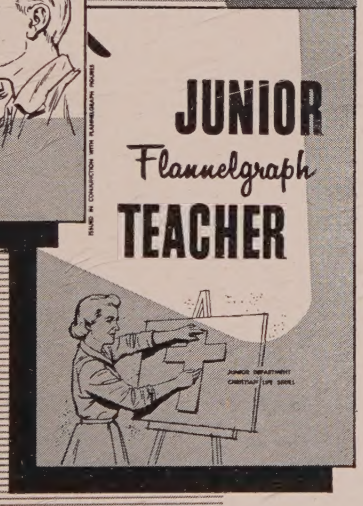
Is it possible to obtain a copy of your publication? The material seems appropriate and very useful for a study of communism which is being used in my class work on the subject.

JOSEPH POLITELLA

Kent State University
Kent, Ohio







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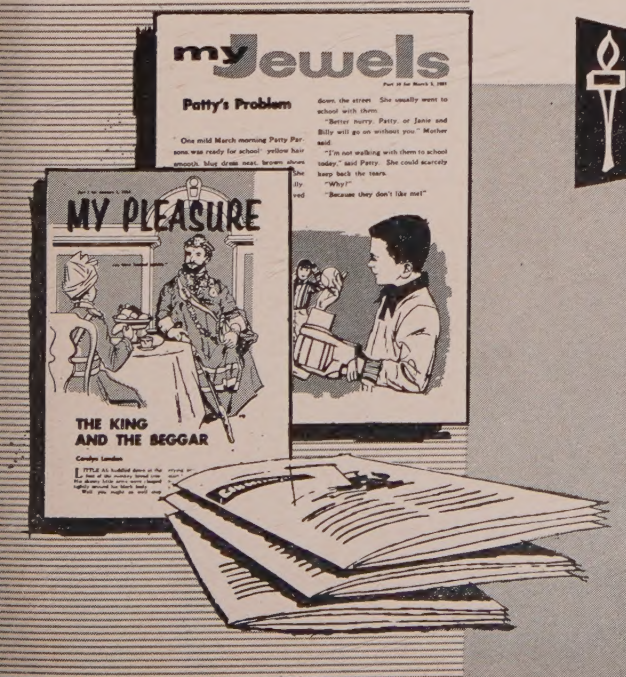

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